

A  
TREATISE  
OF FAITH.

Wherein is declared  
how a man may liue by  
*Faith*, and find releefe in  
*all his necessities.*

Applyed especially vnto the  
*use of the weakeſt Chriſtians.* K

By EZEKEL CULVERVELL.

The Iuſt ſhall liue by Faith.

*The ſecond Edition, corrected and  
amended by the Author.*

EPHES. 6. 16.

*— Above all taking the Shield of Faith.*

ROM. 15. 4.

*Whatſoeuer things were written aforetime,  
were written for our learning, that wee  
through patience, and comfort of the Scrip-  
tures might haue hope.*

L O N D O N

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are to be ſold at his Shop at the entering  
in of Popes-head Alley our of Lum-  
bard ſtreete. 1 6 2 3.







TO  
ALL GODS  
PEOPLE, VVHO  
haue enioyed any  
benefit by my Mini-  
stery, especially of  
*my Pastorall  
charge.*



DEARELY Beloved in the Lord, although I cannot but be privie to my selfe, of many defects in discharge of my dutie which God required at my handes toward you, ( which I humbly beseech the Lord and you to pardon, ) yet this hath beene, is, and I hope shall be, to the end of my dayes, my comfort,



## THE EPISTLE

fort, that I haue not laboured in vaine amongst you. What were my labours and successe thereof, I must appeale to the consciences of you who are yet living; for you know that not a few are now at rest with the Lord, whose holy liues and happy ends gaue good testimony hereof. But to leaue these to the wise consideration, of such whom they may concerne, and to giue vnto all, to whom these presents shall come, a iust account of my proceedings herein: I doe professe that for many yeares past, I haue had my thoughts much exercised about this prime grace of Faith; (by which alone we receiue all saving grace, and without which none:) and by long experience, I found through conference with many of diuers sorts, that very few attained to the true knowledge, much lesse to the right vse of Faith, either in the  
assu-

## DEDICATORY.

assurance of their salvation, or well ordering of their conversation.

For to passe over all carnall Protestants, who onely *haue a forme of godlinesse*, making an outward shew thereof, and deny *the power of it*, in walking after their owne lusts: I haue obserued very many, who haue in truth laboured after salvation, yet through want of good direction haue made forsaking of their sinne, the ground of their beleeving, and so building such a weighty matter, vpon so weake a foundation, could never come to such certaintie of their salvation, or constancie in a holy conversation, as true Faith would haue brought them vnto.

Some others I haue secne, who being deeply affected with the sense of their misery, and knowing that there is no means of recovery, but by Christ, haue

I. sort.

2

3



## THE EPISTLE

desired nothing more, then to be delivered, and restored by him; yet these not knowing the right way how to attaine to Faith, (by which alone wee doe receiue Christ and all his benefits) haue spent many yeares vnprofitably and vnfruitfully.

4.

Others there be, who perswading themselves, that they haue Faith, and thereby be quieted from feare of condemnation, yet much wanting the life and power of Faith, neither so honour God and their profession, nor in time of triall, finde that sound peace and comfort, which a liuely Faith would certainly procure. By all which it appeareth, how few they be that haue attained to the true knowledge of Faith, what it is, how it is gotten and increased, and how to liue by it.

The consideration whereof grieuing my soule to see so many mistaken in so weightie a matter;

## DEDICATORY.

matter, and so much labour to be lost, hath beene the chiefe moover of me, to imploy all my thoughts, how this great evill may be redressed.

Wherevpon entring into deeper consideration, how this might be attained, I well perceived, that (seeing Gods truth revealed vnto vs in his Word, is the sole ground of Faith,) the only way to get and keepe faith, is to be well acquainted with Gods Word; in which I cannot sufficiently admire the wisdom and loue of God, in providing such store of heavenly comforts, to relieue vs in all our necessities: so that had wee the knowledge, and the right vse of them, we should then see, what were the life of Faith, and the blessed estate of a beleever in this world, aboue all other estates though never so excellent.

These thus being, I gaue my selfe to the search of the Scrip-



## THE EPISTLE

tures, to finde out what these heavenly comforts were, which God hath so abundantly provided for our reliefe, in all time of neede. And to this purpose, (with no small labour) haue gathered out all the promises as well as I could out of both the Testaments, which being layd together, made a great heape of heavenly treasure, such as any of vnderstanding, would greatly admire and reioyce in: and I may in truth professe, I was much affected with the bare reading of them.

But well considering, that the naked laying downe of these promises, would not be sufficient to direct every one, to the right vse and fit application of them, for the begetting and increasing of Faith: I haue laboured to draw these vnto severall heads, such as in my opinion may containe all our necessities, that at leastwise the weakest sort may

## DEDICATORY.

may more fitly apply them to their severall vses, and so by Faith be comforted, when all other helps faile them.

If in this my labour I haue not so sufficiently satisfied the desires of the most iudicious: I must content my selfe, that according to the measure of grace received, I haue laboured to be helpfull to such as stand in need hercof; and haue carefully avoided, whatsoever I haue thought might hinder their profiting, and specially all controversies about Faith, and haue plainly shewed out of the Scriptures, what I haue conceived to be the truth; wherein I may haue this defence of my failing, that I haue not had any guide in this labour, neither haue I seene any who haue in this way gone before me; and therefore I entreate, my *Reuerend* brethren in the Ministry, whose abilities doe farre exceed mine, that



## THE EPISTLE, &c.

that they would perfect this,  
which is but weakely begunne.  
And for my part, I will not  
cease to pray, that this may bee  
as profitable to others, as pain-  
full to my selfe, which the Lord  
grant, for his Christs sake.

*Ezeke! Culverwell.*



To

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## To the Christian R E A D E R.



**T**H E leading of a happy life (the attainment whercof, this Treatise directeth unto) is that which all desire ; but Gods truth onely discovereth, and Faith onely enioyeth. In the first Adam our happines was in our owne keeping, but he by turning from God to the creature, made prooffe what, and whence he was, a creature raised out of nothing, and without the supporting power of Him in whom all things consist subject to fall into a state worse then nothing againe. Hence God out of his infinite power, and depth of goodnes, intending the glory of his mercie in restoring man, would not trust man with his owne happinesse; but would have it procured and established in  
the



the person of a second Adam, in whom we recover a surer estate then we lost in the first: for though Adams soule was ioyned to God, yet that knitting was within the contingent and changable libertie of his owne will, but now we are brought to God, in an everlasting covenant of mercy by Faith in Christ, who by taking the nature of man into unity of His person, and not the person of any, became a publique person, to be Author of eternall salvation to all that receive him; and so gathering us that were scattered from God into one head, bringeth us backe againe to God, by a contrary way to that whereby we fell, that is, by cleaving to God by faith, from whom we fell by distrust. A fit grace for the state of grace, giving the whole glory to God, and emptying the soule of all selfe sufficiencie, and enlarging it to receive what is freely wrought and offered by another: thus we come to have the comfort, and God the glory of mercy, which sweet attribute, moved

ued him to set all other attributes  
on worke to make vs happy. Out of  
the bowels of which mercy, as he  
chose vs to eternall salvation in  
Christ, so vouchsafeth he all things  
necessary to life and godlinesse.  
And as the same loue in God giueth  
vs heaven, and furnisheth vs with  
all things needful in the way, untill  
we come thither: So the same faith  
which saueth vs, layeth hold like-  
wise on the promises of necessary  
assistance, comfort, provision, and  
protection: and this office it perfor-  
meth in all the severall stations of  
this life, untill it hath brought vs  
vnto the enioying of Him, in whose  
presence is fulnesse of ioy for e-  
vermore. We see that same loue  
in Parents which moueth them to  
giue an inheritance to their sonnes,  
moueth them likewise to provide for  
thm, and to traine them vp in ex-  
perience of their fatherly care. So it  
pleaseth our first and best Father,  
besides the maine promise of salva-  
tion, to giue vs many other rich and  
precious



2 Tim. 1.

12.

Pfal. 25. 10.

And 12. 6.

Pfal. 31. 19.

precious promises, that in taste of his goodnesse and truth in these, we may at length yeeld up our soules to him as to our faithfull Creator, with the more assured comfort; and the longer we live here be more rooted in Faith. I know whom I have trusted, saith aged S. Paul. But alas, how little is that we know of his wayes! because we observe him not, making good his word unto us. All his wayes are mercy and truth, and every word is a tryed word. For the better helpe of Gods people to know their portion in those good things, which their Father not onely layeth up for them for times to come, but layeth out for them here, as his Wisdome seeth fit: this reverend and holy man of God hath compiled this Treatise, wherein he layeth open the veines of promises, hid-den in the Scriptures, to the view of every Christian, and digesteth them in their order, and withall sheweth their severall vales and use, for the beautifying of a holy life, which, with-  
less



lesse exercised, of themselves would not so well have discerned.

For the benefiting by which Treatise, it will not be inconvenient to know these foure things.

First, that it supposeth a Reader grounded in the knowledge of the nature and properties of God, of Christ and his offices, of the covenant of grace and such like; because as in an Arch one stone setteth another, so there is such a linking together of points in Divinitie, that one strengtheneth another. For from whence hath Faith that efficacie, but because it is that which is required in the covenant, to lay hold on the free promise? And whence have the promises their strength, but from the constant nature of Iehovah, who giveth a being to his Word, and is at peace with us by the al-sufficient sacrifice of the Mediatour of the new covenant? Words have their validitie from the authoritie of the speaker: were not faith founded on the word of an infinite

Phil. 3. 21.

nite God so thoroughly appeased, the soule would sinke in great temptations, whereas now even mountaines vanish before a beleevving soule. For what can stand against Christ, who is able to subdue all to himselfe? Hence it is that now we are by faith safer then Adam in Paradise, because we have a promise which he wanted. Safer it is to be as low as hell with a promise, then in Paradise without it, because Faith wrought by the power of God, hath what strength God hath, on whom it resteth, and therefore worketh such wonders. God honouring that grace which honours him so much.

But howsoever the knowledge of these things serveth the argument in hand yet it must not be expected, that he should be long in these things which are but co-incident, and should be foreknown: which I speak because some of weaker iudgement not considering the iust bounds of Treatises, may expect larger handling of some things. Whereas he hath laboured



laboured especially to furnish the argument in hand, and not to load the discourse.

In the second place, it must be known, that the fruit of these things belong to such as are in Christ, in whom all promises are yea and Amen, made & performed. He that by the immortall seed of the Word and Spirit is borne againe, may claime a title to that he is borne unto. These promises be as well his inheritance as heaven it selfe is. For clearing of this there be three degrees of promises, one of salvation to absolute and personall obedience, but this by reason of weaknesse of the flesh dri- veth vs to a despaire in our selues, and so to the second promise of life by Christ: This requireth nothing but receiving by Faith, which is wrought in those that are given to Christ, whilst grace is offered, the Spirit cloathing the words with a bidden and strong power, and making them operative; when they are commanded to beleue their hearts are



are opened to beleue. To persons in this state are made a third kinde of promises, of all that is needful in this world, & with all promises end in performance; of both these promises, and the last especially this Booke speaketh.

3.

Thirdly, it must be pressed upon those that meane to profit, that they resolve to come under Christs government, and be willing to be led by the spirit into all revealed truth. Wisdom is easie to such as are willing, and the victorie is as good as gotten, when the will is brought from thraldome to base affections, to resolve to be guided; for such a heart lyeth open to Gods gracious working, and the Spirit readily closeth with such a spirit as putteth not barres of obstinacy.

4.

Notwithstanding we must know in the fourth place, that when we are at the best, we shall yet be in such a conflicting state, as that we shall long after that glorious libertie of the sonnes of God, after we haue  
done

done the worke God hath given vs  
to doe. For, God will haue a diffe-  
rence betwixt heauen and earth,  
and sharpen our desire of the com-  
ming of his kingdome, which nothing  
doth so much, especially in times of  
outward prosperitie, as those tedious  
combats of the inner man; and yet  
let this raise up our spirits, that it  
is so farre, that this remainder  
should preiudice our interest in hap-  
pinesse, that thereby we are driven  
euery day to renew our claime to the  
promise of pardon, and so to liue by  
Faith, untill this vncleane issue be  
dried up. These sowre herbs helpe vs  
to relish Christ the better. Moreo-  
ver, though in this life our ende-  
uours come short of our desires, and  
we alwaies allow a greater measure  
then we can attaine vnto: yet we  
may by stirring up the graces begun  
in vs, and by suing God vpon those  
promises of his Spirit and Grace,  
whereby he hath made himselfe a  
debtor vnto vs, come to that mea-  
sure whereby we shall make the pro-  
fession



session of Religion glorious, and  
lovely in the eyes of others, and com-  
fortable to our selves: and so shine  
farre brighter then others doe. Why  
then doe we not in the use of all sanc-  
tified meanes begge of God, to make  
good the promises, wherein he hath  
caused vs to trust? Doe we not beside  
life of our bodies, desire health and  
strength, to discharge all the offices  
of ciuill life? and why should we not  
much more (if the life of God be in  
vs) labour after health and vigor of  
spirit, and for that anointing of the  
holy Ghost, whereby we may doe and  
suffer all things, so as we may draw  
others to a liking of our wayes? The  
truth is, Satan laboureth to keepe  
vs under unbeliefe of particular  
promises, and from renewing our co-  
venant, in confidence that God will  
perfect the work that he hath begun  
and not repent him of his earnest. So  
farre as thus we cherish distrust, we  
lie open to Satan. Strengthen faith,  
and strengthen all. Let vs therefore  
at once set vpon all duties required,  
and



and be in love with an holy life, above all other lives, and put our selves upon Gods mercy and truth; and we shall be able from experience so farre to iustifie all Gods wayes, as that we would not be in another state for all the world. What greater encouragement can we wish, then that our corruptions shall fall more and more before the Spirit, and we shall be able to doe all things through Christ that strengtheneth vs?

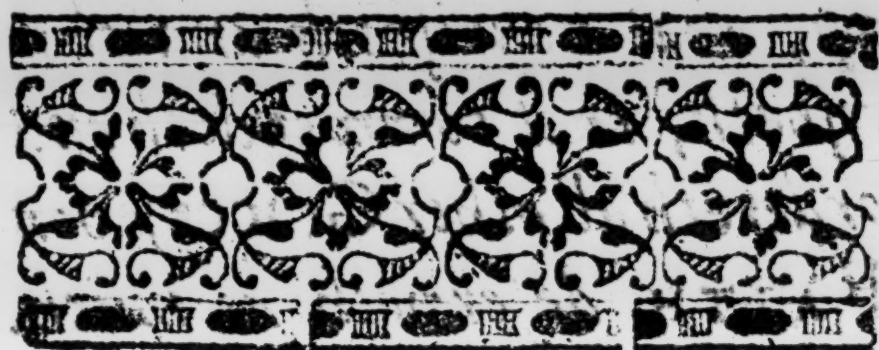
To make these wayes of God more plaine unto vs, this paines is taken by this man of God. Not to disparage the labours of other holy men, (as farre as I can iudge) there is nothing in this kind more fully, industriously, or favorily written, with greater evidence of a Spirit, perswaded of the goodnesse and truth of what it sets downe. And though (distinct from respect to the Author) the Treatise deserveth much respect, yet it should gaine the more acceptance, especially of those that are babes

babes and young men in Christ, that it is written by a Father of long and Reverend esteeme in the Church: who hath begun in all these rules to others. As for our bodies, so for our soules, we may more securely relie on an olde experienced Physitian. He commendeth it unto thee, having felt the kindly working of it, upon himselfe. The Lord by his Spirit convey these truths into thy heart, and upon good felt hereby in thy soule, remember to desire God, that he may still bring forth more fruit in his age, untill he hath finished his course with credit to the Gospell, and an assured hope of a blessed change.

Grayes Inne.

RICHARD SIBBS.





# To the Christian R E A D E R.



*I any Grace  
( and if not  
Grace what  
else? ) doth  
deserue so to  
be commended vnto the people  
of God, as they may be set on  
fire, with desire of it, till their  
desire be satisfied ; surely a-  
mong, and aboue all other  
Graces, the Mother and  
Nurse-grace, the Queene  
and Soueraigne Grace, which  
brin-*



## To the Christian

bringeth forth, and breedeth  
up, that nourisheth and che-  
risheth, that commandeth and  
ordereth all other Graces, even  
FAITH deserveth as much.  
FAITH I say, which is to the  
soule, as the soule is to the  
bodie, The life of it : and to  
the little world, as the Sunne  
is to the great world, The  
light of it : that which war-  
meth, quickneth, comforteth,  
encourageth the person in  
whom it is. Doth it not then  
deserve the best paines of the  
most iudicious, and industri-  
ous Divines to set it out?  
Great paines hath beene taken  
hereabouts by men of good note  
and name. So much, and so  
well hath beene vttered and  
published on this subiect since  
the latter spring of the Gos-  
pell,

## R E A D E R.

pell, as to utter and publish any more, may be thought to doe no more then what hath beene done before: yet without preiudice to any other, to the prayse of Gods Gracc in the Author of this Treatise, be it spoken. Never any tocke such paines to so good purpose in and about the Foundation of FAITH, as he hath done. The only, true, proper Groundworke of FAITH is Gods promise. Whatsoever is promised may safely be beleaved, whatsoever is beleaved without a promise, is presumed. As FAITH is the life of the soule, so Gods promise is the life of FAITH. Desirest thou FAITH? Take notice of Gods promises. Wouldest thou haue thy FAITH,  
like





## To the Christian

like the light in the LORDS  
Sanctuary, never to goe out?  
Acquaint thy soule with Gods  
promises, know them, medi-  
tate on them, conferre about  
them: let them be continually  
in thy minde, memory, heart,  
and tongue. If thou findest  
it too hard a taske for thee to  
finde them out, to ranke them  
in order, and to make fit ap-  
plication of them (which is in-  
deede an hard taske.) Behold  
here God hath sent EZEKEL  
CULVERVELL, as of olde  
he sent EZEKEL BVZI, to  
set out the promises of GOD  
more plentifully and perti-  
nently then ever before: and  
that to breed FAITH, where  
it is not: to strengthen it,  
where it is weake: to settle it,  
where it wavereth: to repaire  
it,



## R E A D E R.

*it, where it decayeth: to apply it aright to every neede: to extend it to sanctification as well as to iustification: and to point out the singular vse of it in matters temporall, spirituall, and æternall.*

*The subiect matter of this Treatise is fit to be undertaken by a man well exercised in the holy Scriptures, and well acquainted with the disposition of mans heart towards these promises. Such an one is hee who hath penned and published this Treatise. His exercise in the Scripture hath enabled him to gather together heapes of promises. His experience of the disposition of mans heart, (having piercingly dived therinto through much friendly and familiar conference with*



## To the Christian

sundry sorts) hath enabled him to set those heapes in a fit and due order. What I say of him, I know of him; for from mine infancy haue I knowne him, and vnder his Ministry was I trained vp in my younger yeares: he being at the least two and twentie yeares elder then my selfe. Now because of all the Ministers that ever I knew, he hath beene one of the most painefull, faithfull, and powerfull, giue me leave (good Reader) to set downe somewhat of his practise for a patterne to others. What manner of entring vpon his pastorall Charge he had, is not vnknewne to them that were vnder his Charge. Very few, if any at all, did he finde fit to receiue the holy Communion: which



## READER.

which moved him by the space of many moneths from morning to night, every day in the weeke to instruct in the first Oracles of the Word of God, every one under his Charge, sometimes one by one severally, and other times many ioyntly together: which he did with such successe, as there were but few that were not able to giue a reason of their hope to be saved, and so were admitted to the Lords Table.

From which time, ever after, so long as he continued there, he had weekely meetings in his Church for all sorts, distinctly on severall dayes to Catechise them in the Principles of Religion: whereby (I am perswaded) he did more good then by Preaching, which  
yet



## To the Christian

yet was very powerfull, and not in vaine. For as his owne, and his hearers labours, in teaching and learning abounded, so God gaue answerable fruits in obedience to the Word. For as the Lords day was very religiously observed: so the foule sinnes, whereunto people vntaught are vsually given, were there abandoned, and all contentions among neighbours so layd aside, as most lovingly they came to one anothers house. And though there were many poore, and none greatly rich, yet did none of the poore begge abroad for food, but were relieved at home.

Among other evidences of the power of Gods Word among them, I will record one, a very remarkable one, and worthy to be

## READER.

be had in more frequent use. It was this: In time of great dearth of Corne and other food, there was order taken by publique Authoritie, that every Familie should forbear one meale in the weeke, and upon the Lords day bring the value of it to the Collectours for the poore. This being faithfully performed by them all, therewith they did provide good Corne, which cost eight or nine shillings the Bushell, and sold it to the poore at twelue pence the Pecke, and yet reserved a good stocke to set the poore on worke. These and many other good workes were done vnder his Ministry, who was ready in all occasions to presse the Doctrine of Faith: so as the Preaching of Faith hindereth not  
the



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## To the Christian Reader.

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*the performance of good works.  
This Treatise will giue evi-  
dent prooffe thereof. Well vse  
his paines, and thou shalt not  
lose thy paines.*

William Gouge.

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A









A  
TREATISE  
OF FAITH.

Wherein is declared  
how a man may  
liue by Faith, and  
*find reliefe in all  
his necessities.*



T is a matter much to be lamented, that in this cleare light of the Gospel, so few attaine to the right end of the Gospel, which is to liue by faith, as wee shall see by and by further laid open to such as will consider.

B

For

Few attaine  
the end of  
the Gospel.



Vnregene-  
rate.

For to say nothing of all vnregenerate men, who never felt any worke of Faith for their true conversion, and therefore could neuer find any sound comfort of their salvation.

Regenerate.

The matter that I complaine of is this, That many of Gods children, who haue some true faith, and hope to be saved by Christ, ( as they professe, and others in charitie are so to conceiue of them ) doe not inioy that sweet life and blessed estate in this world, which God their Father hath provided for them, and they full well might attaine, were not the fault in themselves.

The truth hereof may appeare in these two things especially.

Small com-  
fort.

First, that so few doe hold fast that ioy in the holy Ghost, which might comfort them over all the discouragements of this life, either in forgoing the sweet delights of this world, or in patient bearing the manifold troubles  
of

of this life, which vsually are their portion.

Secondly, that so few doe cast out such a sweet savour of holy conversation, as might make *those that dwell under their shadow* (as the Prophet speaketh) *to give a scent like the Wine of Lebanon.*

Little conscience.

Hos. 14. 8.

Or to speake more plainly, they be not many even of those who take vpon them the Christian profession, who haue gotten that certaintie of their salvation, and constancy in holy conversation, which might abundantly comfort themselves, and moue others to desire and labour to be like them.

To proue these to be so, is not hard, the life and practise of the most of our professors daily witnessing the truth hereof.

The consideration of these, hath oft and long moved me, to seeke how this great euill might be redressed, & to make knowne



by Gods word, how all Gods children may enioy this large allowance of their Father, to liue comfortably, and to die happily, so farre as in this vale of misery may be attained, whatsoever shall be said or done to the contrary by any aduersary notwithstanding.

Remedic.

Hab. 2. 3.  
Rom. 1. 17.  
Gal. 3. 11.  
Heb. 10. 38.

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The iust shall liue by Faith*; which for the excellency thereof is often repeated, both in the old and new Testament, and confirmed by the examples of Gods worthy seruants in the ages, as is plentifully to be seene, *Hebrews 11*. The true meaning whereof is this, that the man who is now accounted iust and righteous before God, being iustified and sanctified by *Christ*; as he first was made aliue by the holy Ghost through faith, receiving *Christ*: so likewise by the same faith he is to receiue in and from

from Christ, the continuance of this life, both in all comfort that he shall receive all needfull blessings, and in all good conscience, to yeeld vnto God all required obedience: Whercin are laid downe two maine pillars of our holy profession.

One, that all grace which we want is alone in Christ, & from him to be received by vs, that it may be ours.

Two maine  
pillers of  
our pro-  
fession.

The other, that all this grace which is in Christ for vs, is made ours onely by faith, wherevpon followes this our principall conclusion, in this Treatise intended; That the onely way to attaine to all comfort in Gods favour, and conscience to liue a godly life, by which alone our life and death be happie; is to get, keepe, and increafe this precious gift of faith, whereby alone we receive Christ, and in him all things pertaining to life and godnesse.

2 Pet. 1. 3.



Now to come to a more full opening, and so to a more plentiful use of these so heavenly matters, specially for such as most need helpe herein: this must be laid as the foundation of all this building.

That man being created of God, perfectly holy and happie, and having by his disobedience vtterly lost both, and cast himselfe and all his posteritie into the contrary misery of sinne and damnation, so that neither he himselfe, nor any other creature was able to deliver him out of this misery, and restore him to his former happinesse.

It pleased the divine Maiestie to ordaine, that the second person in Trinitie, the onely begotten Sonne of the Father, should assume and take to his divine nature, the nature of Man, that so he might become a meet Mediatour betweene God and man, to which end the divine Nature sanctified

sanctified the humane nature which he tooke, and filled it with all grace for vs; whereby he was made Iesus Christ our Lord, *That of his fulnesse wee might receive grace for grace*, that is, in stead of that grace which God gaue man by creation, and he lost by disobedience, and God long before promised, and shadowed in the Ceremoniall law, and required in the Morall law, in stead hereof ( I say ) wee haue in Christ fully and truely all grace needfull for our salvation, and to bring vs to a farre more excellent estate then wee lost by our transgression.

All which are most sufficiently by the Apostle drawne to foure heads.

But, *ye are of him in Christ Iesus, who of God is made to vs wisdom, and righteousness, and sanctification and redemption*. In which Scripture I desire may be observed, specially these two things, as

All grace is from Christ.

Ioh. 1. 16.

1 Cor. 1. 30.



Two obser-  
vations.

most pertaining to our purpose.

1. First, that the Wisedome, Iustification, Sanctification, and Redemption, whereby any sinner naturally foolish, guiltie, defiled, and in bondage, is made wise, iustified, sanctified, and redeemed, is all & alone in Christ, who is made of God vnto vs all of these; that is, hee. himselfe wrought all these things for vs, and giues them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressely said in the first words of this verse, where it is said, that *yee are of him*, that is, of God *in Christ Iesus*: that is, made by God one with Christ, set into him (by faith,) as shall in the second generall point be shewed.

2. Obser-  
uation.

Many seeke  
to be iustifi-  
ed by *Christ*  
not to be  
sanctified  
by him.

The other speciall point, which I thinke meet in this forenamed Scripture to be observed is this;  
That whereas all who looke to be saved by Christ in all the ac-

cu-

cusations of their conscience for any sinne, doe runne to Christ alone for pardon of their sinne: yet many of them being overcome by their corrupt nature, and so falling into sinne, doe pray to God for more grace to mortifie the same, and doe purpose and strive to master it (both which must be done) but these men not so cleerely seeing, that all power to mortifie all sinne, and to practise all good duties, lieth onely in Christ, and must from him be received by vs; that so we may prevaile; herein they faile, that not receiving this power from Christ, nor well knowing how, doe lose much labour, and in long time get small victory; yea, rather many times their corruptions get strength over them.

The chiefe remedie of this evill I take to be this, that as wee obtaine pardon of sinne, and be justified by applying Christ vn-

Remedie.



to our selues : so we in like manner must apply Christ vnto our selues for our sanctification, being no more able to purge our selues, then to iustifie our selues.

Ioh. 15.5.

Gal. 2.20.

This is liuely represented vnto vs by the Parable of the Vine and the branches, that as the branch receiues all sap, whereby it is fruitfull, from the Vine, so doe we from Christ ; therefore hee himselfe saith, (*without me ye can doe nothing,*) and to like effect the Apostle speaketh plainly, *neverthelesse I live, yet not I, but Christ liveth in me.*

2 Cor. 3. 18

The reason hercof is as manifest, that mans nature being so wholly corrupted, that he hath no inclination, much lesse ability to doe Gods will, Christ taking mans nature hath so sanctified it in his owne person, that it is able perfectly to please God, which puritie of his nature being in some measure communicated to vs sinners, we are *changed into the*

*same*

*same Image from glory to glory, even as by the Spirit of the Lord; which the Apottle Peter calleth to be partakers of the divine nature.*

2 Pct. 1. 4.

By all which and the like many, it is evident, that as all our comfort for our full and free Iustification must be had from and in Christ alone; so all the power whereby we may mortifie our corruptions, and performe all holy duties, lyeth in Christ alone, and must be had in and from him. And thus much for the former generall point, that all grace we want is in Christ.

Now for the second, that Christ, and all grace in him, is received by faith, *Wee are well to weigh the nature of this faith, what it is, and how it is gotten and kept: that so we may live by it, wherein this is to be remembred, that in this busines, we have nothing to doe, but with a true saving faith, which is vially termed a Iustifying faith, not for that it doth*

1. Of faith.

How faith  
iustifieth,



doth properly for any worthinesse in it selfe, or by any efficacie in it, make righteous, but only for that as a weake hand it receiveth Christ our righteousness, who hath fully wrought all righteousness for vs, and freely bestowed it on all those who receive him by this hand of Faith. Now then to say what this Iustifying Faith is, (howsoever many learned Divines haue diversly defined, or described it); I conceiue the whole summe of it, may thus be sufficiently set forth vnto vs.

What Iustifying faith is.

*Iustifying Faith is a beliefe of the Gospell, whereby I receiue Christ offered vnto me in the same.*

This is plainly to be seene in this Scripture, among many other, *Iohn 1. 12. But as many as receiued him, to them hee gaue power to be the sonnes of God, even to them that beleene on his name.* Which I desire may be well considered, for that so many be deceived

ceived in this matter of Faith, and that diversly : who all by the light of truth may be drawne into the right way, and so finde that sweet and precious fruit of Faith, which so few attaine vnto. For the better vnderstanding whereof, we are to obserue two speciall points pertaining to the nature of this iustifying faith.

1. *First, what it hath in common with all other kindes of faith.*

2. *Secondly, what in speciall, whereby it differeth from them all.*

For the former, I call it a beleefe, which is a giuing credit to that which is spoken, whereby a man is assured, that it is true which is spoken ; which assurance may be more or lesse, according to the perswasion wee haue of the truth of the speaker.

Faith is a beleefe.

Now, the matter to be beleaved is here said to be the Gospell. That is, the glad tydings of Reconciliation made by Christ Iesus

What is to be beleaved. Gospell.



Iesus betweene God and man, which though it be diversly, and in sundry speeches set out vnto vs in holy Scriptures, yet all is most sufficiently contained in this one sentence delivered by Christ himselfe, *Ioh. 3. 16. For God so loued the world, that he gave his onely begotten Sonne, that whosoever belceiveth in him, should not perishe, but haue everlasting life;* wherein this is evident, that the matter to be beleeeved vnto salvation is this.

That God the Father moved by nothing but his free loue to mankinde lost, hath made a deed of gift and grant of his Sonne Christ Iesus vnto mankind, that whosoever of all mankinde shall receiue this gift by a true and liuely faith, he shall not perish, but haue everlasting life, which the same Apottle expressly saith, *1. Ioh. 5. 11. This is the record, that God hath given to vs eternall life, and this life is in his Sonne,*  
meaning,

meaning, that this it is, which God hath witnessed for vs to beleeue, which *hee that doth not, makes God a lyar*; and shall most iustly be condemned therefore; this then is the first thing in true faith to be considered, that every soule to whom God sendeth this message of the Gospell, doe truly beleeue and giue credit vnto it to be true, that God hath made grant of Christ to sinners, so that if he accept this grant, he shall be saved. This is that faith which in Schooles is called Historically, because it goeth no further then to giue assent and credit to the story of that which God speaketh to be true; which one may beleeue for another; and therefore this cannot be true iustifying faith, and this may be in those that know they are bidden to the Wedding, yet refuse to come. So that though this be necessary to true iustifying faith, yet it is not sufficient: therefore in  
iusti-



The second  
speciall  
worke of  
faith, is to  
receiue  
Christ offe-  
red vs  
in the  
Gospell.  
2. Pet. 1. 3.

iustifying faith there is required another & more speciall worke; namely, *to receiue Christ, and life in him offered in the Gospell*, which was the second generall point to be considered in the nature of this iustifying faith. Namely, that beside the assent of the mind and iudgment to the truth of the Gospell, wee giue consent with our heart and will, and so willingly and gladly accept Gods gift of Christ, whereby indeede he is become ours, and wee his: and so we in him *be made partakers of all things pertaining to life and godlinesse*, as the Apostle Peter speaketh, where I would haue this specially to be marked, that he saith, this is by the knowledge or acknowledging of him, which I vnderstand to be by true faith, whereby we know and acknowledge Christ to be ours.

This I the rather obserue, for that I see some honestly minded, herein beguiled, to imagine that

a man

a man may be a true member of Christ, and so be iustified, before he thus actually belecue, and thereby apprehend Christ. I deny not but that some weake in faith may feare that they doe not belecue, and that they haue not apprehended Christ, when indeed they haue apprehended him, though they feele it not; who may be discerned partly by their heauines for want of sense of faith, but especially by their loue they beare to God shewed manifold wayes, wherof we shall heare more in the triall of faith.

But that he who neuer apprehended Christ by beleeuing, should ordinarily bee a member of Christ, I cannot see; sure I am, the Scripture constantly speaketh otherwise, as 1 Ioh. 1. 12.

*As many as received him, to them he gaue power to be the sonnes of God, euen to them that beleue in his name. And to like effect often, that we are all the children of God*  
by

No member of Christ without faith.

Gal. 3. 26.



Gal. 2. 20.

Ephes. 3. 17.

*by faith in Christ Iesus. That we live by faith of the Sonne of God. That Christ dwelleth in our hearts by faith.*

In which and the like many, it is evident, that faith is the Instrument whereby we receive Christ our righteousness and life. And this is the constant opinion of all sound Divines, (so farre as I know.)

Thus then we see that the very nature of faith consisteth in the true acceptation of Christ, proclaimed in the Gospell.

How faith  
is gotten.

Now followeth to be considered how this faith is to be obtained & increased, that so we may live by it, wherein we have these two points to be observed.

2. Point.

1.

*1. First, what is the ground of faith?*

2.

*2. Secondly, how faith is hereon builded.*

But before, this block (at which so many stumble) is to be removed, That wee yet speake  
not

not how a man that hath faith may know it to be so, (whereof more in his place) but how one that indeed hath not *apprehended Christ by faith may attaine unto it.* So that here onely we seeke the causes which beget this faith, not the effects of faith, which onely proue we haue it.

Many not discerning this difference doe much mistake, and being asked what caused them to beleue, they say, because they haue truely repented, and changed their course of life, which if it proceed not from faith, is not so much as a sound prooffe of faith, much lesse can it be any cause to drawe them to beleue.

By which mistaking it comes to passe, that such persons building their faith vpon their life, (which is subiect to many changes) can never haue sound and stedfast faith) but a staggering & vnconstant opinio at the best. We haue

Not here  
how we  
know we  
haue faith.

Causes and  
effects of  
faith differ-  
ring.



The onely  
ground of  
faith is  
Gods truth.  
Reason  
why.

Heb. 2. 2.

haue neede therefore to looke for a more sure ground whereon to build our faith, which must stand against so many and mightie stormes, wherewith it is so v-  
sually assaulted.

The onely firme ground of this saving faith is Gods truth, revealed in his word, as is plainly taught, *Rom. 10. 17.* So then *faith commeth by hearing, and hearing by the word of God.* And so likewise it is said of the *Ephesians, 1. 13.* That they by hearing the word of truth the Gospell of salvation beleaved, which is as manifest to reason, in that there is not any thing in heaven or in earth, which can testifie to vs such good will in God to saue vs; but wee must haue Gods owne word to witnesse this vnto vs, and all little enough. It is a matter so incredible that the holy and iust God, who cannot abide any iniquitie, but will certainly giue to every sinne his due punishment,

ment, yet of his owne free mercy hath giuen and granted to poore sinners eternall life.

Therefore hath the Lord so often, and so evidently spoken no lesse, that he might thereby moue vs to belecue, as *1. Iob. 5.*

*11.* expresly affirming. This is that which is testified, *That God hath giuen vs eternall life; and this life is in his sonne.* For our further confirmation wherein, it is said, *vers. 7.* that this is witnessed both *by three witnessess in heaven.* The first, *the Father*; the second, *the Word*: that is, *the sonne of God, the second person in Trinitie*; the third, *the holy Ghost*, which three be one diuine nature, and testifie the same things; as also by three witnessess on earth, all which be in every true beleever, and none els. The first, *the spirit*; the second, *the water*; the third, *the blond*, which agree in one, witnessing the same things, whereby are meant. By the first, our spirit; by the second,



cond, our sanctification: & by the third, our iustification, that in the mouth of so many witnesses, this truth, which of all others is the greatest (yet most hardly received) may stand sure for the consolation of all beleevers, and convictiō of all vnbeleevers, &c.

To which is further added, *vers. 10. Hee that beleeueth in the Sonne of God, hath the witnesse in himselfe, he that beleeueth not, God hath made him a lyer, because he beleeved not the record which God witnesseth of his Sonne.*

The seife same word of life is in sundry other Scriptures published vnto vs; because the Lord knoweth we haue need to heare of it continually; wee are so full of doubting in time of temptation: therefore our Saviour himselfe proclaimeth this glad tydings. *Ioh. 3. 16. For God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleeueth in him, should not perish,*

perish, but have everlasting life  
and vers. 17. For God sent not his  
Sonne into the world to condemne  
the world, but that the world  
through him might be saved.

So likewise Ioh. 12. 47. I came  
not to condemne the world, but to  
save the world.

Againc, 1 Ioh. 2. 2. If any man  
sinne, we have an advocate with the  
Father Iesus Christ the Iust. ver. 3.  
And he is the Reconciliation for  
our sinnes, and not for ours onely, but  
for the sinnes of the whole world.

And Ioh. 1. 29. Behold the lambe  
of God, which taketh away the sins  
of the world.

So the Apostle saith, 2. Cor. 5.  
19. For God was in Christ reconcil-  
ling the world unto himselfe, not im-  
puting their sinnes unto them, and  
hath committed to us the Word of  
reconciliation.

In all which and many other  
Scriptures, this is manifest, that  
God in his word hath made a ge-  
nerall offer of salvation in Christ,  
and



and inviteth all ( to whom he sendeth his servants, the Preachers of his Gospell) to come to Christ, that they might be saved, as is plaine in the Parable of the Wedding, *Mat. 22. 1.* which is therefore called the Gospell, that is, good newes: because it bringeth forth this glad tydings of *great ioy that shall be to all people,* as the Angels of the Lord tolde the Shepheards at the birth of Christ, *Luke 2. 10.*

Mark. 16.  
15.

And this is the same which our Lord Iesus himselfe after he had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commanded his Apostles, & so consequently gaue in commission to all their successors, the Preachers of the Gospell, to proclaim and *publish this Gospell to every creature* : that is, to every man and woman, that so every soule, to whom the sound of the Gos-

Gospell should come, might haue sufficient ground whereon to build their faith and be saved, or be made without excuse for neglecting so great salvation, which at the first began to be Preached by the Lord, and afterward was confirmed by vs that heard him, Heb. 2. 3. This then is the onely ground whereon saving faith is builded.

Namely, this generall pardon proclaimed in the Gospell to poore sinners, which I haue very plentifully proved, for that it is not well considered by many, who faine would belecue, yet being ignorant hereof, doe long time pine away with griefe, for that they see nothing which might make them (being so vile in their owne eyes) so bold as to belecue that there is any such loue in God towards them, as to giue Christ vnto them.

Others more dangerously presume of Gods favour without a-

Why many  
belecue not.



How to  
build faith  
on the  
Word.

Three con-  
siderations.

What is  
said.

ny such ground whereon they build their perswasion, but onely on the outward change of their life, which often is found deceitfull as was before shewed.

Now followeth how a poore sinner (yet void of saving grace, and finding nothing in himselfe, which may make him bold to belceue) may build vpon this ground, that so he may attaine to true faith, wherevnto these three considerations be necessary.

First, *What is said.*

Secondly, *To whom?*

Thirdly, *By whom*, that so he may haue good warrant to beleeue that he shall enioy this mercy offered.

For the former, the poore distressed sinner is to weigh with himselfe, that in this Gospell, and glad tydings of salvation is proclaimed and freely offered forgiuenesse of sins through Christ, as is plaine by the Apostle *Paul* his Preaching to them at *Anti-och*

och. *Act. 13. 38.* Be it knowne  
unto you therefore men and bre-  
thren, that through this man is  
preached unto you forgiveness of  
sinnes, where, as in all the former  
Scriptures, and in many others,  
Christ and all his benefits for  
our iustification, sanctification,  
and full glorification is the mat-  
ter offered, which being that  
which every humbled sinner  
most desireth, how can it be but  
welcome newes to heare, that  
there are such things prepared  
and offered as he most desireth,  
which must needs moue him oft  
to sigh for the same, and say, Oh  
that I might once haue my part  
in this vnestimable treasure: but  
presently comes into his minde  
his owne vnworthinesse, which  
drives him as farre backe from  
all hope, that ever any such as he  
should haue part therein, where-  
in many a poore soule doth re-  
maine a long season, because he  
cannot see any thing which  
C 2 might



2. To  
whom.

Laden with  
sin be speci-  
ally called.

might make him bold to be-  
leeue, that there is any such be-  
nefit prepared for him.

For remedie whereof he is in  
the second place deeply to weigh  
this wonderfull mercy of God,  
who so freely offers this great  
benefit of Christ, and all his me-  
rites, not to the righteous, but to  
sinners; yea, to all without excep-  
tion, to whom the Gospell com-  
meth, as wee haue scene in the  
former Scriptures, where the  
ground of faith was laid; And  
because such as haue most fee-  
ling of their sinnes, are most fear-  
full, and hardliest brought to be-  
leeue that this is tendered to  
them: therefore are they more e-  
specially called, as appeareth,  
*Mat. 11. 28.*

*Mat. 28. 18.*

Where Christ himselfe having  
proclaimed, that all things are  
delivered to him of his Father;  
meaning as els where, that all  
*power is given to him, whereby he is*  
*Heb. 7. 27. perfectly able to saue all them that*  
*come*

*come vnto God by him*, inviteth all that *labour* and are *heavy laden* to *come vnto him*, promising that he will *ease them*; whereby every poore sinner, who fees his wo-  
full estate, by reason of his sinne, and Gods curse hanging over his head for the same, may certainly know that he is the party whom Christ calleth to come to him, and to whom this benefit of Christ and salvation in him is freely offered, that so he may be somewhat more raised vp, to conceiue hope, that he shall in due time enioy the same; to which end every one who faine would belecue, is to consider, that as there is no grace in any, why he should hope for such fa-  
vour at Gods hand, (for Gods mercy in preparing and offering his Sonne a redemption for sin-  
ners is altogether free and vnde-  
served;) so on the other side, there is no sinne which ought to hin-  
der any one from receiving par-  
don

God's grace  
is free.



A fit comparison.

What must moue a sinner to come to Christ.

don so freely offered vnto him : but rather as the greatnesse of the disease should more hasten the sick to seeke to such a Physition as can cure all diseases, and not keepe backe such as be called to be cured : so no heinousnesse of sin should driue any from coming to Christ, (who is able and willing to cure all that come vnto him,) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physition shall haue more credit in curing great then small diseases. So then the maine thing, that must moue & draw a poore sinner to come to Christ to be eased, is the free mercy of God offering Christ without exception to all that being laden would be eased, which every one must apply to himselfe, that seeing it  
hath

hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receive this grace offered: therefore he need not feare, but may boldly beleue and receive Christ offered to him, as we shall further heare by and by.

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto vs miserable sinners, even God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull* to performe what he promisseth; all which are so manifest that they need no prooffe for the truth of them.

But we haue need oft to set them before vs for our vse, to strengthen our faith in making vs more boldly to relye on Christ.

To this end are specially these testimonies of Gods power, mercy, and truth so often repeated in

3.  
Who promisseth.

1. Gods power.



Psal. 78. 19.

Gen. 18. 14

Num. 11. 23.

the Scriptures, that we might haue them ever before vs to vpholde vs against our doubtings, and feares, whereof our nature is full; for though in generall none will deny but God is Almighty, yet it may appeare in all ages, not onely the wicked, but even Gods children haue doubted of Gods power, as though he were not able to helpe them, as it is evident in Gods people in the Wildernesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the Wildernesse.* For this cause was the Lord so often constrained to oppose his Almighty power against their distrust. As for *Sarabs* laughing, thinking it impossible shee should haue a child, the Lord said to *Abraham*, *Is any thing hard or impossible to God.* And againe to *Moses* obiecing *Whether all the fish in the Sea should be gathered for food for Israel in the Wildernesse.* The Lord answered

*swered, Is the Lords hand waxed short, thou shalt see whether my words shall come to passe or not.*

The like many, whereby it appears to be a great cause of vn-beliefe, that looking too much vpon the impossibilities, which are apparent to vs, and not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chiefeft feare and doubts are, that their sinnes are greater then can be forgiven, and they thinke it an impossibilitie for such as they are to be saved.

Who now knowing by Gods owne word, that salvation in Christ is freely offered and proclaimed even to them, though never so vilde & vnworthy, and that by God himselfe, who is of all power in *heaven and earth to do whatsoever he will*, & to whom nothing is impossible: this may bring the afflicted and despairing sinner

One cause  
of vnbe-  
liefe.

*Psal. 115. 3.  
135. 6.*

*Ier. 32. 27.*



Weakest  
faith.

1. Goodnes  
and mercy  
of God.

sinner at least thus farre as to say then it may be, God will be merciful vnto me, wherein I doubt not may be found some true faith in apprehending the mercy offered though so weake as cannot be discerned or felt by the beleever himselfe, & this I should take to be the lowest degree of faith.

For the further strengthening whereof, it shall be much available for all such as yet feele not their faith, and for every weake beleever, to cast their eyes vpon the wonderful mercy and goodnesse of God, which alone maketh him so loath to cast away any poore sinner, and so willing to saue even his enemies, and ranke traytours against his high Maiestie. Here if ever, is a fitte place for all such Scriptures, as set out Gods mercy to poore sinners the more to perswade them to beleue, as that of *Ezechiel*, 33. 11. where the Lord sweareth by himselfe; saying, *As I live saith the*

*the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue, turne yee, turne yee from your euill wayes for why will yee die oh house of Israel. And to like effect is that of Saint Peter, That God is not willing that any should perish, but that all should come to Repentance.* Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his revealed and approving will, which he would haue vs to know and beleue, that thereby wee might be drawne to rest our selues vpon him for salvation; which whosoever (though never so great sinner) shall doe, he shall not perish, but haue everlasting life.

This then is that sure foundation of faith, whereon all that truly beleue doe build: namely, the rich and free mercy of God revealed in the Gospell, whereby all that shall be saved be drawne

2 Pet. 3. 9.

Obserue,

Foundati-  
on of faith.



*Vse.*

drawne thankfully to accept this mercy so freely offered to them, being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselves, and finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspcakeable and vnvaluable mercý of Almighty God, as in preparing such a remedie for all our misery; so in making so free a grant therof, in the Gospell to all sinners, excepting none. And now more specially in tendering it to them: so that they may boldly accept this mercy in Christ offered to them, and shall not sin but please God therein, that thereby they may be drawne on in a further degree to beleeue to finde mercy at Gods hands: whervnto if one thing be added, I see not what can be wanting, to make the sinner bold to lay hold vpon Christ with all his merits  
so

so freely offered to him by God, who is so able and willing to bestow *Christ* even vpon his enemies.

This one thing I meane, is Gods truth and faithfulness in performing with his hand, whatsoever commeth out of his mouth; as *David* and *Salomon* oft professed, which howsoever (as before I spake of Gods power) it is confessed of all, that God is both faithfull and iust in all his promises, yet nothing is more common then in time of tryall to distrust and feare God will not be as good as his word, at least whatsoever is said, wee feare we shal perish; We need not seeke for prooffe hereof, which is so recorded in the liues of the most worthy servants of God, who are otherwise highly commended for their faith, he that hath any in-sight into himselfe may see too much of this in himselfe, how ready we are to call in-  
to

3.  
Gods truth



to question Gods truth, when God deferreth the helpe we looked for.

To passe by all others, and to see this in the matter we haue in hand: from whence is it, that so few of those that be truely humbled in the sight of their miserie, who know and desire Christ; yea more, who haue heard and in generall beleeeved the Gospell, that it is the glad tydings of salvation, that Christ bids all that be heauie laden to come vnto him, and he will ease them? what is the cause, I say, that so few of these, doe so lay hold on Gods word, as to beleeeue and to rest assured of their salvation by Christ?

Why so few  
humbled,  
beleeeue.

I know no better answer then this, that when it comes to our selues, wee cannot beleeeue God will performe his word to vs; some thing or other will be objected by our vnbeleeeving hearts, why we may not beleeeue.

Against

Against all which we haue no other Buckler to hold out but Gods truth, as *Psal. 91. 4. His truth shall be thy shield and buckler*; which is such, that he cannot lie nor deceiue. To this end it is that God is called *the God of truth*; Christ *the faithfull and true witnesse*, the holy Ghost *the Spirit of truth*, the Gospell *the word of truth*, that when our faithlesse hearts shall stagger and doubt, whether that shall bee which God hath spoken, we may stay our selues vpon this immoueable Rocke (*God is faithfull.*) As often it is repeated to strengthen our weake faith. This then remaineth for the setting of the heart of the weake in faith.

That so oft as doubts arise concerning his salvation by Christ, whether God so loue him, that he hath given him his onely begotten Sonne, that hee beleeving might not perish but haue

*Psal. 31. 5.*

*Rev. 3. 14.*

*Ioh. 14. 17.*

*Ephe. 1. 13.*

*1 Cor. 1. 9.*



1. What a  
great sin  
not to  
beleeue.

1 Ioh. 5. 10.  
Ioh. 3. 18.

2. What  
danger.

Most need-  
ful to get  
faith.

haue everlasting life, he hath no other thing in the world to perswade him but this, that God ( who cannot lie ) hath said it, and therefore he may and ought to beleeue, that Christ and all his benefits are his; wherein the more to moue him, he is to lay before him both what a great sinne it is not to beleeue, no lesse then *to make God a lyer*, as the Apostle *Iohn* expressely speaketh, and also what fearefull punishment it procureth, even a certaine and remedileffe condemnation, as our Saviour himselfe denounceth.

By these and the like considerations is true faith, both first begotten, and afterwards increased in all those that shall be saved, which I haue more fully laid open, not onely for that it is the most principall matter to be regarded, concerning true saving faith, namely, how he that hath it not may attaine to it.

But

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue observed many very inquisitiue for some markes of faith, who neuer so much as knew any thing which might draw them effectually to beleue.

Many seeke  
for markes  
of faith in  
vaine.

And therefore now to end this point, concerning the right and orderly way, whereby an vnbeleuer is brought to true and saving faith, my advise is to all that finde their faith weake, and consequently their liues much out of frame, that first they take good heed whervpon they build their faith, and that onely vpon Gods mercy and truth revealed in the Gospell, which never changing are a sure foundation; and not vpon their owne change which oft is deceitfull, and at best variable, and indeed is onely an effect and fruit of Faith, accordingly shewing the strength and weakenesse of our faith, and can  
by

Build faith  
onely on  
Gods truth



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great sin  
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Build faith  
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by no meanes be made any cause thereof.

Thus haue we seene both what this faith is whereby the iust doe liue, and by what meanes it is attained.

Faith is not  
in mans  
power, but  
wrought  
by Gods  
Spirit.

Now least any should gather out of the former, that any man may by his owne indeavour, vsing these meanes attaine to faith; I thinke meet to adde this, that although it be Gods will & commandement to all, to whom he sendeth his Gospell, that they should belecue & receiue Christ offered vnto them, and therefore it is the dutie of every one so to doe, and it is their sinne, and shall be their condemnation who doe not thus, as hath beene said in all respects; yet such is the corruption of all man-kinde by *Adams* fall, that not one soule hath either will or power to receiue this grace in Christ offered vnto him. *For God hath shut vp all in vnbeliefe, that he might haue*  
*mercy*

ROM. II.

32.

*mercy vpon all, and so many beleeu-  
ed as were ordained to eternall life,  
and Faith is the gift of God, and  
none can come to Christ except the  
Father draw him. Which is wisely  
disposed by God that no man  
might haue cause to glory in  
himselſe, but that the glory of  
mans ſalvation may be given to  
God. From whence it cometh,  
that beſides this common favour  
of ſalvation in Chriſt tendered to  
all in the Goſpell; yea, & beſides  
the common gifts of the Spirit  
which many receiue, who neuer  
received Chriſt by faith. As  
knowledge both of mans miſe-  
ry & the remedy thereof; ſorrow  
for the one, and deſire of the o-  
ther, with ſuch others ( beſides  
theſe I ſay ) God in a ſpeciall  
grace doth giue his holy Spirit  
to all that ſhall be ſaved, who  
doth inwardly draw and incline  
their hearts to beleue Gods  
free and gracious promiſes, and  
ſo thankfully to accept Chriſt  
offered*

Act. 13. 48.

Eph. 2. 8.

Ioh. 6. 44.



offered vnto them, whereby indeed they be truly made partakers of Christ, and all his benefits, and thereby be iustified and sanctified, and shall be fully and everlastingly glorified.

And thus is a poore sinner by Faith made the childe of God, and heire of glory. Now before we proceed to our principall intention, to shew how this Iustified man may liue by his Faith.

How it is knowne a man hath this faith.

It shall not be lost labour to shew how this may be knowne of any, that he hath this true faith, and how every true beleever may be able to proue that he doth so, this certaine and infallible knowledge in any man that he hath true Faith, *Riseth ioyntly from the causes and effects thereof*, and not from either apart, as shall be shewed.

Causes of faith.

Vnder the causes I comprehend all that worke of God, whereby he worketh faith in any, which standeth especially in these three things.

I. That

1. That God by his word and Spirit first inlighteneth the vnderstanding, truely to conceiue the doctrine of mans miserie, and of his full recovery by Christ.

1.  
Inlight-  
ning.

2. Secondly, by the same meanes he worketh in his heart, both such sound sorrow for his misery, and fervent desire after Christ the remedie, that he can never be at quiet till he enioy Christ.

2.  
Moving the  
affections.

3. Thirdly, God so manifesteth his loue in freely offering Christ with all his benefits to him a poore sinner, that thereby he drawes him so to giue credit to God therein, that he gladly accepts Christ offred vnto him; These three workes of God, whosoever findeth to haue beene wrought in himselfe, he may thereby know certainly hee hath faith. But without these what change of life soever may be conceived, there can be no certaintie

3.  
Drawing to  
belecue.



certaintie of faith, and therefore I againe advise, that this be first and especially looked vnto for our comfort, wherein that none be deceived with shewes of these in stead of substance, I take these to be true notes of soundnesse. For the first of inlightening there can be no doubt.

2  
Triall of  
sorrow.

For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therefore this sorrow must continue to our liues end, though in a different manner; now mingled with comfort, whereas the former before faith could haue none.

Falſe ſor-  
row.

Whereas on the other side the sorrow that quite drieth vp, was never sound, as it is to be seene in many, who being once deeply afflicted, and in great heaviness for their miserable estate, afterward comming to some comfort, are growne so secure and senselesse, that having no  
true

true griefe or remorse for their daily corruptions, content themselves, that they were once cast downe.

Whose liues as they be foule and full of blottes, so their ends be oft fearefull, either senselesse or vncomfortable: so dangerous it is, to quench the spirit in any part.

Againe, for the triall of our desires after Christ to proue that they be not sudden flashes, this is a certaine marke of soundnesse, that the more wee taste of Christ, the more we covet him. As the Apostle *Peter* exhorteth all that be new borne; *If so be they haue tasted how sweete the Lord is; & this is that holy hunger after righteousness*, to which our Lord Iesus promiseth blessednes which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.

And great reason there is hereof why all true beleeuers should  
more

Triall of  
our desire.

1 Pet. 2. 1. 2  
Mat. 5. 6.

Holy hun-  
ger.



more and more thus hunger after Christ, for that whiles wee liue here we receiue but the first fruits onely, and we haue but an earnest pennie of that fulnesse we shall haue, and therefore we cannot bee fully satisfied with that we haue received, but still desire more.

4.  
Triall of  
faith.

Lastly, for the triall of the third worke of God, whereby he worketh faith, that any may know God hath wrought this in him in deed and in truth, & not in conceit and opinion (wherein many be deceived,) I take this to be most infallible in the weakest of those who may know they belecue, that though in temptations they be driven from their hold, yet afterward they returne vnto their rest, and finde Gods holy Spirit drawing them yet to belecue in God because of his word, which though it be weake, yet it is true faith, and not that wavering which hath no faith in it. As

Difference  
betweene  
weake faith  
and wave-  
ring.

A fit comparison.

As may be laid open by a plaine comparison for the weaker sort. In a paire of gold weights when they be emptie, either ballance will hang waving and not rest on either side: but if a graine be put into one aboue the other, it will weigh it downe, yet so as the windc or a little iogge may lift it vp; but if it be let alone, the graine will weigh it downe and so hold it: so is it betweene weake faith and wavering. When there is any credit given, and so any resting on Gods word after temptation, there is true faith; but where there is nothing but a hanging in suspence, and vncertaintie, that is wavering, *which cannot looke to obtaine any thing*, as the Apostle *James* speaketh. Thus by the causes is every one to try himselfe, whether true faith haue beene wrought in him, which indeed are the more certaine proofes though not so easily seene.

D

Now

*James 1. 7.*



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D Now

*James 1. 7.*



Proofes  
from ef-  
fects.

Two chiefe  
effects, ioy  
and loue.

Bastard  
fruits.

Now follow the proofes taken from the effects and fruits of faith, which be more manifest, but not so certaine, vnlesse it be also as manifest that they come from faith.

To make this plaine to those for whose sakes I write these (that is, weake beleeuers:) The principall effects of faith be ioy and loue, ioy in the benefit, and loue to God the Author of it. These be such as a man may easily see whether he hath them in him or no. But if any man can say he hath ioy of his salvation, and loues God for it; to say nothing yet of the truth of these, vnlesse he can proue that these grow out of the tree of Faith; they can no more proue that he hath faith, then fruit growing on one tree, can proue another tree to be good. For we shall see that both these and many other supposed fruits of faith, are nothing lesse, but are bastard fruits,

fruits, and meere naturall affections: I meane such as may be in a naturall man not regenerated, but onely inlightened and wrought by such a working of the Spirit as may be in a Reprobate; and therefore neither these nor any other change of life can be proofes of faith further then it is manifest they come from faith.

The ignorance of this deceiveth many who build their faith on these, whereas true fruits grow from Faith.

But to come to the triall of our faith by the effects thereof, which though they be many, yet may be all contained vnder this one, of receiving the Spirit; not as a stranger to doe some worke and so to depart, but as an inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseperable marke of true receiving Christ, which is onely by Faith. This

Dangerous  
error.

Triall by  
the Spirit.

1 Cor. 6. 19  
1 Ioh. 2. 27.



1 Ioh. 4. 13.

Gal. 4. 6.

Gal. 3. 2.

Act. 10. 44.

Ephes. 1. 13.

is manifest in the Epistle of Iohn. Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit; and to like effect in the Galathians: And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying Abba Father. Again in Galathians 3. 2, which is as manifest by all experience: when God vouchsafed effectually to call any to embrace Christ, he sent immediately vpon them his holy Spirit, which at first was in extraordinary manner, as in the Acts, but afterwards in ordinary manner, as in the Ephesians, where it is said; That they after they beleaved were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory. So then every one that will proue that he hath truely beleaved, must be able to see and shew that

that he is thus sealed with the holy Spirit promised to all beleevers.

The Spirit is knowne by his working, which though manifold, yet in this case may well be contained vnder these two, Ioy, and Loue, (as was before said:) in regard whereof this grace of the Spirit is not vnfitly compared to fire, which hath two properties, light and heate; which though they be vnseparable, so that where fire is both these must needs be, yet they are not both alike sensible; for oft the heate of fire may be felt when no light can be seene: so is it with these of Ioy and Loue, especially in weake beleevers; who though their faith be so covered vnder their corruptions, that they cannot oft times haue such sight thereof as might breed ioy and comfort in their salvation, yet their loue to God can never be so quenched, that

D 3

they

How the Spirit is knowne.

As first.

Weake beleevers.



they shall feele no heate in it. But if they shall be well tried what hearts they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that he doth to be well done ; yea, though hee should condemne them ; being grieved for offending him, and very desirous to please him. All which and many the like be evident proofes of their true loue to God, whereby they may proue that there is in them some perswasion of Gods loue towards them, which cannot bee without true faith ; though faith in it selfe, much lesse the ioy therein cannot be scene. And this I iudge to be the cleereft prooffe which a weake beleever may haue, that he hath any faith ; which I desire the more may be regarded, for that in my best experience I haue ever found nothing more available to comfort a truely afflicted

Best comfort to  
weake.

con-

conscience (that is, one whose heart is oppressed with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleue, at least cannot see he doth beleue.)

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound ioy and comfort he hath of his salvation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue and spring all other branches of a godly life.

From the former, that is, the ioy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience, both in dutie to-

Ioy.

Loue.



wards God and towards our neighbour; in all which whosoever hath no part, he may thereby know that as yet he hath not received Gods Spirit; but on the other side, if any man doe finde these in him, and his heart doe not beguile him, he may haue boldnesse, that he is a true liuing member of Christ.

Many deceived.

Mistrust yet safe.

But for so much as this is too too common, that many bee deeply deceived, on both sides: some, and these the fewer and better sort mistrusting themselves, that these are not in truth in them, and so fearing they haue not truly received the Spirit, and therefore are none of Christs; when as in deed and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Presume.

Others, the greater and worser sort doe flatter themselves, they haue these and such other fruits

of

of the Spirit, and so haue true faith in Christ, and salvation, when indeed they haue none of these in truth, but vaine shadowes of them.

It is a matter exceeding needfull, to set downe some plaine and infallible markes of soundnesse, whereby every one may be able to discerne of his estate, whether he haue rightly received the grace of God or no, that hereby the sound hearted (though weake and full of doubts) may be quieted, if not comforted; and the proud hypocrites and presumptuous professor may be discovered and discomfited; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose liuer, or too straight to shut out the poorest and weakest beleever.

Great care  
needfull.

1. One especiall marke of a sound heart I haue observed (chiefly in young Christians

Markes of  
soundnesse.



First, Feare  
of being de-  
ceived.

and weake beleevers ) is a godly  
iealousie of being deceived with  
false faith, ioy, and loue, which  
maketh them carefull to exa-  
mine themselves, and willing to  
betried by others; yea, they be  
earnest with God to try them,  
to discover to them the false-  
hood or weakencesse of their  
hearts, that both may be refor-  
med; Whereas on the other side  
the vnfound heart will not be  
tried, but as he flatters himselfe  
all is well, so he takes it very ill  
to be suspected by others.

Secondly,  
Poore in  
spirit.

2. Another note that the grace  
we haue received is true and not  
counterfeit, is this; That vpon  
search, finding that wee haue  
some sorrow for our frailties,  
and some desires of being clean-  
sed by Christ, and some faith  
and hope therein, with some ioy  
and loue of God for the same;  
yet we haue withall, such a sight  
of our povertie in all of these, as  
makes vs often mourne for our  
wants,

wants, and to thinke so meanly of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truely tasted of Gods grace.

But they who thinke every little pricke to be deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to be fervent desires, their fantasies to be faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others, and advancing them selues: and now being full doe take their ease, and grow sloathfull in holy exercises (c-  
spe-

Proud dote



pecially in private ) these I say ,  
and such like, are farre from true  
regeneration, and might, if they  
were not blinded, see their estate  
more dangerous then such as  
never saw the light.

3. Sincer-  
tie.

Rom. 2. 28.

3. A third marke of a true Is-  
raelite, such as *Nathaniel* was, in  
whom was no guile, may be  
this, That he is the same inward-  
ly, and in deed, which he is out-  
wardly, and in shew: as the A-  
postle speaketh of the *Iewe*, and  
of Circumcision, so may we of  
a Christian, and of Baptisme;  
*That it must not be outward onely,*  
*and in the flesh, but inward of the*  
*heart, in the spirit, not in the let-*  
*ter; whose praise is not of men, but*  
*of God.* Whereby appeareth that  
all such who onely make a faire  
shew of faith and loue, when in  
truth these be not in them, these  
be plaine Hypocrites, so farre  
from happinelle as they be from  
sinceritie.

4. Lastly, to end this point,  
great

great evidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two wayes partly from the matter partly from the manner.* In either of which we shall see apparant difference betweene the childe of God and him that is onely in shew.

For the former, the true child of God from his heart hateth all sinne, which he knoweth to be sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboureth chiefly to yeeld obedience to God in those duties, to which naturally he is most vnwilling; and so indeede doth mortifie the flesh, when it would most reigne over him.

The carnall Protestant on the other side, will ever haue some  
sin

4. Obedi-  
ence in  
matter and  
manner.

Hate all  
sinne.

Carnall  
cherish sin.



sin so sweete, that he hides it like Sugar-candy vnder his tongue, and cannot forgoe it, and he must be borne with in such sinnes as are most pleasing to his nature, as the proud person in his pride, the voluptuous in his pleasures, the covetous in his sinfull gaine, which shewes that their heart is false, and doe leaue some sinne for by-respects; for did they in truth hate sinne, because it is sinne, and offendeth God, they would hate one as well as another.

*Partialitie.*

So againe, he that pretendeth conscience in some duties commanded, and wilfully neglecteth others which he knoweth God requireth of him, and will by no meanes be brought to doe them, his heart is vnfound, respecting more his owne ease, gaine, and credit, then Gods honour or favour towards him. As for example, he that will not forgive an offence, or debt, and will

will not shew mercy, and relieue by giving and lending, when he knoweth he ought. And so for the first Table, he that wilfully neglects holy exercises of Religion by himselfe, and with his familie, which he confesseth he should vse, and will not sanctifie the Sabbath which God commands; these men and the like, can haue no sound prooffe or comfort, that they be truely regenerated.

In all which I would not be vnderstood of frailtie in neglecting the good commande, or doing the euill forbidden, both which doe fall into Gods true children, *whose will is present* to doe the will of God, though through the strength of corruption, and weakenesse of grace, they much faile in either of these. But I speake of such as *set their hearts to sinne*, as in the *Psalme*, and their hearts rise against such duties, so that they will

Frailtie.

Rom. 7. 18.

Psal 68. 18.  
Presumptuous.



will not (as they say) be held vnder such slavery; these be hollow-hearted hypocrites, what shew soever they make to the contrary in any case notwithstanding.

Manner of  
obedience.

5. Now for the other property of true obedience concerning the right manner thereof, this is the care of those who make conscience to please God, that they content not themselves with the deed done, (as to heare Gods word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner, (especially for the inward affection) as God requireth; and therefore be as much humbled for their defects this way, as if they had not done these duties at all; whereas the hollow

Hypocrite.

hearted Hypocrite, so contenteth himselfe, yea, boasteth of the outward deed done, that hee thinkes himselfe wronged, if he be not approoved of God, and

com-

commended of men. Witnesse these, and such other voyces of theirs to God: *Why haue we fasted, and thou seest not? wherefore haue we afflicted our soules, and thou takest no knowledge?* And againe, *I fast twice in the weeke, I giue tythes of all that I possesse. Take Saul for example, saying; I haue performed the Commandements of the Lord.*

Esa. 58. 3.

Luk. 18. 12.

Saul.  
1 Sam. 15.  
23.

In which it is manifest, they looke onely to the outward worke, and *so wash onely the outside of the cuppe*, but never looke to the heart, and in what manner they performe these and all other holy duties.

Mat. 23. 25.

Thus haue wee scene some speciall markes, whereby every man who taketh vpon him the name and profession of a Christian, may try himselfe, & know whether his heart be vpriight, and his conversion sound, without which there can be no true comfort. But he that findeth these



these markes of Christs sheepe vpon him (though not so cleerly as some others may ) he may haue boldnesse before God, and assure himselfe that he hath rightly received the grace of Gods Spirit.

So then to conclude this point, how any man may certainly know by the causes and effects soundly wrought in him, that he hath true faith, and thereby is a true member of Christ, and so the childe of God, and heire of life everlasting.

Not a picce  
but a whole  
worke.

I desire every one wisely to lay all together, and to raise vp their iudgement of their estate, not vpon a peece or part thereof, but on the whole worke ioyned together, which is onely available to prooue any to be a house or Temple for the Holy Ghost to dwell in.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some  
one

one of these workes of Gods Spirit, or more, which may bee in those that perish, who haue many of these. ( I say not in a sanctified manner, but in a common sort, as hath bene shewed alreadie, ) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he be- ginneth, He perfecteth his worke ; whom he vniteth to Christ by faith, he quickneth and purgeth: so that faith with- out fruits is a dead stocke, and all fruits not growing out of faith, are but as wild and bitter grapes, vnacceptable to God, and vnprofitable to man.

Having hitherto shewed what true faith is, how it is wrought, and how any man may know, that this is truely wrought in him by Gods Spirit:

Now it followes to consider, how he that indeede hath this precious faith may liue therby ; which

Faith and  
fruits ioy-  
ned.

How to  
liue by  
faith.



which is the principall matter by me in this Treatise intended. For the better vnderstanding and practise whereof wee are wisely to weigh these two things.

First thing, *What is to liue by faith.*

Secondly, *How this is attained.*

To liue by  
faith, what.

For the former, to liue by faith, is this, That God having made promise of good things, more then wee could aske or thinke, that no good thing shall be wanting, and whatsoever cometh, shall be for our good. We are so to beleue, that wee thereby be aswell satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire : which is to be scene both in earthly and spirituall matters. As for example, If a man should fall into any grievous calamitie, as into a dangerous disease, and should see no way of helpe, yet if he beleue

In earthly.

leeue that God will surely helpe him one way or other, this will make him so to rest cōtented & comforted, as if he had all present helpe that could be devised.

So for spirituall, if any should fall into sinne, so as he had no hope of pardon, & amendment, yet then to beleue, so as to rest vpon Gods promise for both, and so to be comforted, this is to liue by faith.

In spiritus-  
all.

The practise of both is plaine in Scripture, and in the liues of Gods faithfull servants. Notable is that of *Abraham*, whereof *Genesis*, which the Apostle citing, *Rom. 4. 18.* affirmeth *that he a-boue hope beleued in hope, that he might become the Father of many nations, according to that which was spoken so shall thy seed be.* Wherin it is euidēt, that *Abraham* seeing no possibility in natural reason, that he being so old, & his wife not only barrē from her youth, but now past childe-bearing, should



Vers. 19.

20.

21.

should haue a sonne: yet he, as it is said, *Not weake in faith*, considered not his owne bodie now dead, when he was about an hundred yeares olde, neither yet the deadnesse of Sarahs wombe, staggered not at the promise of God through unbeliefe, but was strong in faith, and gaue glory to God, and being fully perswaded, that what he had promised, he was also able to performe. The selfe same is to be seene in that honorable company of those worthy servants of God in all ages, from the beginning of the world to that day, mentioned, *Heb. 11*. Who all are brought in a cloud of witnesses, testifying this truth, that *The iust shall liue by faith*.

In all which may appeare, that in whatsoever estate or straight they were brought into, yet they so liued by faith, that nothing could dismay them, much lesse overthrow them. By whose example wee might

might learne, if that we would make the right vse hereof, that what condition soever should befall vs, that we might so rest on Gods word and promise for all helpe needfull, that in greatest conflicts we should be *more then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, whereof we may see more, when we haue better learned how to attaine herevnto, thus to liue by faith, which was the second thing in this point propounded.

For the attaining whereof these two things are carefully to be performed.

First, *To call to mind Gods promises.*

Secondly, *To apply them.*

For the former, in all time of need, (that is, whensoever God shall bring vs into any straight, that we see not any way of escaping, or meanes for our reliefe, in

Rom. 8. 37.

A blessed state.

How to  
attaine to  
liue by  
faith.



in such sort that we beginne to sinke into many feares and vexations of mind ) then to inquire, if there be any good word of the Lord spoken for our comfort; that so calling it to minde, we might raise thereout such hope of helpe in due time, as may quiet and content vs till we doe enioy in effect that which before we did expect.

Ground of  
faith.

Page 20.

Continu-  
ance.

This doe I take to be the ground of all our faith whereby we liue, be maintained, and vpheld in all our trials. As was before more fully laid out when I shewed the way how any doe at the first attaine to saving faith; which is no other here intended, for the daily increase of faith, that we may liue thereby, but the continuance of the same meanes, namely, to call to minde and to lay before vs, Gods gracious promises made to comfort his people in all their necessities, that thereby we

we might be comforted and quieted in all the tempests of our vnruly thoughts and distempered affections, patiently to waite on God for his helpe, which shall not be wanting in that time, sort, and measure, which he seeth most meete.

This being then the ground of our faith, whereby we liue: namely, Gods promises, which are as so many Legacies bequeathed vs by our heavenly Father, and by his Sonne Iesus Christ in his last Will and Testament, what can be more behoouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they be many, some way or other to get into our mindes and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if we had the best helpe present

Promises  
be Lega-  
cies.

To gather  
promises.

E

we



Gaine  
great.

we could devise and desire. What will be the game of this practise, I had rather be found by prooffe, then heare by report, and so I hope we shall do when we shall be more particularly directed, to put this instruction in practise. But yet beforehand for encouragement, thus much will I say, and no more then shall be found true : That he who shall but endeavour in any truth to practise this which here is taught, shall finde his whole profession (what ever his condition shall be of prosperitie or adversitie) more easie, and more comfortable.

How to  
gather pre-  
mises.

And therefore to vtter my thoughts more plainly, (if may be) I advise all that be weake of memory, and not so exercised in the Scriptures (as some are) that they can readily vpon every occasion, call to mind such promises of God, as be then most fit for their vse ; that such, I say,  
if

if they can write, would collect & gather out of the holy Scriptures, such speciall promises as they shall conceiue may most concerne them, and be fittest to strengthen their faith as need shall require.

For such as be not able fitly thus to relieue themselves, my next labour shall be to gather some speciall promises, such as I conceiue be of most vse in our ordinary affaires and course of life, and referre them to their places, that they may more readily be runne vnto, vpon all occasions.

And likewise I will shew how these may be applyed to our severall necessities, for the strengthening of our faith, that so we may liue thereby, and finde sufficient contentment in God, when all other helps faile. All which wee shall hereafter more see in their place.

But now to proceede with

I will helpe  
the weake.



that I haue in hand, to shew how this vnvaluable benefit of liuing by faith may be attained:

1. To call  
to mind  
promises.  
Psal. 85, 8.

1. The first thing required herevnto, I haue shewed, is to vse the Prophets words, *I will heare what God the Lord will speake; for he will speake peace vnto his people, and to his Saints, &c.*

That is, to call to minde, what comfortable promises God hath made to his children, in such case or condition as we be in, that thereon we may build our faith, and liue thereby. To which end, this in the next place is to be performed, that we may attain to this grace to liue by our faith: namely, *That we wisely apply these promises, both to our persons, that wee be the true heires of them: and to our present condition, that it is such as God hath specially made his promise vnto, if the promise be speciall.*

2. How to  
apply these  
promises to  
our selues.

For

For we shall see there be generall promises, which all may and ought to apply to themselves.

Now for the better practise of this dutie, that we may so apply Gods promises to our selves, that we may thereby haue our faith increased, and we liue thereby, *we are to vse Meditation and Prayer*, and that not slightly in common manner, or seldome, but often and earnestly, with wisdom and conscience; and all little enough, so to keepe our faith aliue, that it alone may vpholde vs, when nothing els can.

Meanes of application, be Meditation and Prayer.

Vnder this meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest we should be dismayed, first

Meditation



Gods fa-  
vour is free.

by our vnworthinesse, we are to consider, that all Gods favour is free, procured by none, but that he *showes mercy for his owne names sake*, which is oft so sayd, and alwayes vnderstood.

Or secondly, for that some of those his promises are made to certaine speciall men, as *Abraham, David, Paul*, and the like, and not belonging to vs, we are to remember, that whatsoever God promisseth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke* should his seede be called, and many other like promises which properly belonged to them onely, to whom they were made.

Gen. 21. 12

A particular  
may be to  
all.

But whatsoever God promisseth, though particularly to one yet in no speciall respect, but as a common favour belonging to all Gods children :

That

That promise every childe of God may and ought to apply to himselfe, as if it had beene spoken by God to him in particular.

An evident prooffe hereof we haue in that promise made to *Ioshua*, That God would never leaue him, nor forsake him, which the Author to the *Hebrewes*, 13. 5. is bolde to apply to those to whom he writ, exhorting them that their conversation be without covetousnesse, and to be content with such things as they had, and that vpon this reason, Seeing God had promised that he would not leaue them nor forsake them: where we see he applyeth to all the faithful that promise, which was particularly made to *Ioshua*. So are we to doe with all the promises made to any of the faithful, wherein we see no speciall limitation, that it cannot belong to any other. For further warrant hereof, this may serue, that

*Iosua 1. 5.*



Rom. 15. 4.

2 Cor. 1. 20

Beza.

1 Tim 4. 8.

Every be-  
leeuer is  
heire to  
Christ.

the Apostle telleth vs, *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* And more specially seeing all the promises are yea and Amen in Christ: that is, they be all set out in Christ, to be offered and bestowed in a constant and vnchangeable manner, (as a learned man well expoundeth this place.) So that he that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godliness, which is the daughter of faith, and cannot be without faith, more then a child without a mother. Therefore every faithfull soule (who cannot but be godly) may assure himselfe to be true heire to all the promises which God hath made to his children in Christ; and so farre may boldly apply them all to him-

himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to every one his owne person.

Now for the second, how to apply them yet more neerely to our present state and condition whatsoever, seeing the Lord hath yeelded so much to our weaknesse, as not onely in generall to make out his promises to all his children, but to descend particularly to our severall estates & necessities, bodily and spirituall; that in what condition soever we be, and whatsoever worke of his we shall vndertake, hee hath made promises to his children, *To be with them, to succour and support them, that no evil shall hurt them, no good thing shall be wanting, and whatsoever doth come, shall be for their good.* Seeing God, I say, doth oft more specially intaile his promises: that is, bequeath them to such and such

2. How to apply the promises in particular.

*Psal. 91. 15.  
10. 84 11.  
Rom. 8, 28.*



persons, as to the *humble*, to the *mecke*, to the *hungry*, to the *afflicted*, to the *fatherlesse*, *widdow*, and the like many; and so likewise to our *prayers*, *hearing* of his word, and *all other holy exercises* yea to *all obedience* to any of his Commandements.

Wisely  
weigh our  
condition.

This shall be our wisdom, and is our dutie more specially to weigh how these belong vnto vs; and finding our selues so qualified, and in such condition as the Lord made his promise vnto: we may then much more confidently apply his promise to vs in such estate, that so we may more comfortably beleue and looke for his helpe all-sufficient, and in due season. Which what quiet it will bring to any in distresse, cannot be hid, or doubted of. And this is that which I haue conceived to be the right way of application of Gods promises by this Meditating and wise considering of them,

them, that so we may haue our vse of them.

But yet all this is not sufficient, in regard of our great frailtie, who be not onely blind, not able to search and see these promises, and forgetfull as the *Hebrewes* were, *chap. 12.5.* of whom he sayth, *They had forgotten the consolations.* But wee are as the two Disciples, whereof *Luk. 24. 25.* *Slow of heart to belecue what God promiseth to vs.* Neither in deed can we belecue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to be seene, how exceeding full of doubts we are, when we can see no meanes to put vs in hope of helpe, but doe pittifully sinke downe in despaire.

In regard whereof our onely refuge is to flie to God, and to ply him with fervent Prayer, that he would by his Spirit both reveale vnto vs what be those  
preci-

Our frail-  
tie.

None can  
come but  
drawne.

2. Meanes  
of applying  
the promi-  
ses, is Pray-  
er.



precious promises which he hath made vnto his people in his holy Word, and likewise giue vnto vs wisdom rightly to iudge of them, and fitly to apply them vnto our selues in every estate we shall be in: yea, and aboue all, to moue our hearts so to beleue them, that we may therevpon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, even by those that haue received some true and saving grace, as every one that will well weigh his owne practise, may easily see: It sheweth full well, that this dutie is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, and therein doe vsually pray for faith, which as I  
must

must needs approue, and hope that it is not without his fruit: so I desire in this case a further matter, that they who would liue by faith, doe so consider of the great benefit attained hereby, and dammage by the want hereof, that they may make it that one thing which they doe begge of God; and therefore especially in case of necessitie be so importunate with God for this grace, as to giue him no rest till he fulfill their desire.

We must be  
feruent in  
Prayer.

Thus if any shall ioyne these two, fervent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that he is the man who shall stand, when others fall, *and shall sing for ioy of heart, when others sha'l cry for sorrow of heart.*

For to these ( if to any ) may that promise, *Esay 65.13.* be applied, and to whom els may that agree:



Math. 7. 7. agree: *Aske and yee shall receiue, seeke and yee shall finde, knocke and it shall be opened vnto you?*

Psal. 125. 1. *So that he who thus trusteth in the Lord, shall be as mount Sion which shall never be moved..*

Gaine of  
liuing by  
faith.

Yea more, before I conclude this point which I haue vndertaken, concerning liuing by faith, this will I adde, what I conceiue will be the exceeding gaine hereof; which I haue once or twice before generally mentioned, but reserved more particularly to this place to lay open, to this end, that they who desire to enioy these sweet comforts, may be willing to vse the meanes prescribed, for the attaining therevnto.

Forewar-  
ning.

Wherein vpon some triall, I will forewarne of this danger, which will hardly be avoided without great care: that though the labour to liue by Faith be neither tedious nor vnpleasant, much lesse so grievous as can-

not be endured: yet our corrupt nature will not easily bee brought to vndertake it, and more hardly be held with any constancie to continue it; Whereby it will come to passe, that few will find the fruit hereof promised; which I obserue comes to passe by a speciall policie of Sathan, who (knowing that all our strength to resist him lieth in Christ: and all the helpe we haue from Christ is principally by faith) doth therefore in speciall, labour by all meanes to hinder our growth in faith, that so he may more easily overcome vs. Wherefore

Few labour for this, or attaine to it.

we are exhorted 1 Pet. 5. 9. *To resist the Devill stedfast in faith.*

We must resist Sathan.

And our care must be to *strive for the maintenance of the faith which was once given to the Saints;*

As the Apostle *Iude* exhorteth.

Iud. vers. 3.

And *aboue all to take to vs the shield of faith, that we may quench all the fiery Darts of the Devill;*

Ephe. 6. 16.

That



That is, those dreadfull terrors of an afflicted conscience arising from sense of Gods wrath hanging over vs, which as venomed darts lie burning in the flesh, so these doe torment mens consciences.

Commodities by faith

Rom. 3. 1, 2.

The more to moue vs to be specially carefull herein, let vs well weigh what be the vnvaluable commodities hereon ensuing, that we may to our comfort enjoy the same. In thinking of these, me thinkes I might make a like answer to this question, What is the benefit of living by Faith, to that which the Apostle made; *What is the profit of Circumcision? Much every way.*

For to say the truth, there is no good thing which God hath prepared for the sonnes of men, or promised to any of his children, or they may ever looke for and enjoy: which can any other way be obtained but by Faith. As the Scripture plentifully sheweth,

sheweth, especially in that worthy Chapter, *Heb. 11.* where it is further said, *vers. 2. That by faith the Elders obtained a good report*; Which I vnderstand thus: That never was nor can be done any act, which is worthy true praise, but by faith. For as it must needs be sinfull that is not done of faith, and cannot please God; so where true faith is, (according to the measure of it) it carries aboue all strength of nature to such admirable effects, as doe evidently shew the power of God to be present, and chiefe agent therein. As may well be concluded out of that which the Apostle prayeth for the *Ephesians*; *That they might know what is the exceeding greatnesse of Gods power in vs that belecue*; which we see, admirably extolleth the excellency of Faith. Now therefore not to rest in generall, but to lay open some part of these great treasures, which are enioyed

No worthy  
act but by  
faith.

*Ephe. 1. 19.*



Master Rogers  
7 treasures.

ed by Faith: I might content my selfe to referre such as desire to behold, and attaine the same, to that excellent Treatise of the Priviledges which belong to every true Christian, set out by Master Rogers (which I could wish were better regarded,) wherein is fully laid out, what speciall favours, and benefites God hath provided for his children, both in this life, in all the severall estates thereof: and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are received of vs onely by Faith: and are so many strong motiues to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises: I will draw out some of the principall, which shall be sufficient to perswade

vs, to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first: That whereas they be exceeding few who attaine to that blessed estate, set downe, *Rom. 5. 1, 2, 3, 4, 5.* yet they that be iustified by Faith doe inioy them all.

As first, *To haue peace towards God*: That is, whereas every soule *by nature is the childe of wrath*, and so at mortall warre with God, being a servant of sin and Sathan, Gods sworne enemy: and therefore vterly out of Gods favour, and subiect to his fearefull indignation: Now for such an one to be released from his trespasse and punishment; and *to be so reconciled to God through our Lord Iesus Christ*, that there is an everlasting peace concluded betweene God and him, that there shall never be any more variance, or displeasure; this cannot be thought

1. Benefit  
of Faith, is  
Peace.



2 To be  
admitted  
into high  
favour to  
b. sonr.cs,

thought a small benefit. And if it were betweene a Rebelle and his Prince, it would be redeemed with a great price. This is much, yet behold more; for as it is a farre higher favour, for a Traytor not onely to be pardoned, and freed from the Kings displeasure, and so fully reconciled: but to be taken into speciall grace, and made one, whom the King singularly loveth, and maketh of his privie Councell, and taketh great delight in, so that he may haue free accesse into the Kings presence, and to whom the King can denie nothing: In a word, to be advanced as *Ioseph* in *Pharaoes* Court, or *Mordecai* in *Abasuerus* Court, so to be taken into like favour with God: Yea more, of an enemy to be made a sonne, and heire, yea, coe-heire with Christ; this is so high a favour, as more cannot be conceived. Yet this is that, which is here added

ded to the former; That we who be iustified by Faith, by *Christ* have accessethrough faith unto this grace wherein we stand. Which I thus vnderstand (as I said) that we be not onely fully and freely discharged, from all Gods displeasure iustly conceived for our sinne, and to a full peace made betweene God and vs: But hereby also we be advanced to that high dignitie to be the sonnes of God, as it is called, *Ioh. 1. 12.* Which is that grace wherin we now stand. By meanes whereof we may boldly cry *Abba Father*, and haue free accesse to come into his presence to aske what we will, with assurance it shall be done unto vs, as Christ himselfe promileth, *Ioh. 15. 7.* And from hence doe flowe all other blessings, as fruits and effects of this grace and favour, into which we be admitted.

Among which, one principall followes in this Scripture,  
That

Rom 5. 2.

Rom. 5. 2.

*Ioh. 16. 23.  
24.*

3. Ioy of  
salvation.



Rom. 5. 2.

That we reioyce in the hope of the glory of God. That is, how contemptible soever our state be in this world, (which vsually is bad enough) yet we haue hope of such a glorious estate to come with God in his kingdome, as doth make vs not onely inwardly to reioyce; but openly to expresse it in word and deed.

In word, when in a heavenly manner wee doe boast as it were of our honours which we shall haue with God, when we shall be received into his kingdome: as we reade *Paul* did oft, 2. *Tim.* 4. 7, 8.

Rom. 8. 18, 38.

Phil. 3. 8,

9, 10.

2 Cor. 4. 17

In deed, when wee openly shew, that on the one side we are content to forgoe these transitory preferments, which the worldlings so magnifie, that they sell heaven for them. A worthy patterne whercof was *Moses*, *Heb.* 11. 24. That he when he was come to yeares, refused to be called the sonne of Pha-

25.

26.

raoes

raoes daughter ; chusing rather to suffer affliction with the people of God then to enioy the pleasures of sinne for a season : esteeming the reproach of Christ greater riches, then the treasures of Egypt ; For he had respect to the recompence of reward. And on the other side when we are willing to doe as our Lord and Master Christ did, Who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set downe at the right hand of the throne of God So when we shall be willing to suffer with Christ, that we may reigne with him, and shall count that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed, then doe wee truly glory in the hope of the glory of God ; and ( to say the truth ) as none can doe these, but such as haue hope of this glory, so he that hath this hope, cannot but count all douning for Christ,

Heb. 12. 2

Rom 8. 18.



Faithfull  
haue a  
glimpse of  
the glory to  
come.

Math. 17. 1.

2 Pet. 1. 17.

Phil. 3. 21.

Ephc. 5. 27.

1 Ioh. 3. 3.

2 Thes. 1.  
10.

Rev. 3. 21.

To be one  
with Christ.  
Ioh 17. 21.

Christ, and to be glorified with him: for howsoever it be most true of this glory, that it is such as eye hath not scene, care hath not heard, neither can it enter into the heart of man to conceiue of the excellencie of this glory, yet God hath given to his beloued, such a glimpse of it, as *Peter, Iames, and Iohn*, had in the Mount of Christs glory. That they doe conceiue *their vilde bodies shall be charged and made like to the glorious bodie of Christ. Their soules shall be cleansed from all spotted, and clothed with the perfect righteousness of Christ and both in soule and bodie to be like vnto Christ, and so glorified with him; that he shall be glorified in them, and they with him, sit in his throne: yea more and aboue all that can be vttered, that they shall haue such vnion with Christ, as shall bring them to be one with God the Father, as Christ and his Father are one; Which*

Which is that which our Saviour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacitie, we may see cause sufficient, why they who are assured by faith, they shall certainly and fully enjoy this glory, when they ~~lay downe this~~ *earthly tabernacle*. As the Apostle 2 Cor. 5. 1. expressly affirmeth, why they, I say, doe thus reioyce and glory in this glory of God. How great a benefit this is, though it cannot be valued, yet every one who hath his senses exercised, to discern both good and evill, may easily see, that it is such and so great, as nothing to be desired may be compared with it. And therefore there is cause enough to drawe all that know it, to spare no cost or paines for the attaining to it.

In the next words, the Apostle yet not satisfied in setting out  
F the

Rom. 5. 3.



Glory in  
afflictions.

Reioycing  
in afflictions.

the singular benefits which are enjoyed by this life of faith, addeth this, as a great enlargement of the former, That the beleever doth *not onely so*, that is, in a holy manner, *Glory in the hope of Gods glory*; but we glory also in tribulation, knowing that tribulation worketh patience, v. 4. and patience experience, and experience hope, v. 5. and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given to us, wherein he intendeth that such is the power of faith where it is living, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely reioyce in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they finde matter of outward reioycing in the worst part, that is, in tribulations, and afflictions, of what kinde soever; which is

no

no more then God requires by his Apostle *James* 1. 2. *My brethren count it all ioy, when you fall into divers temptations, knowing that the triall of your faith worketh patience, &c.* Whereof we haue the Apostle *Paul*, 2 *Cor.* 12. 10. a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christ his sake.* Which if it shall be well considered, how vnwelcome these be to the naturall man, and nip the heart of all his comforts and reioy- cings; it will be counted a sin- gular benefit *in all of these to be more then conquerours*, as the A- postle saith, *Rom.* 8. 37. That is, not onely to overcome these with faith and patience, but to glory in them and reioyce, that *we are counted worthy to suffer shame for his name.* And where- as the naturall man doth for these especially shunne true Re-

*Act. 5. 41.*

*Carnall  
shunne the  
crosse.*



ligion, and the sincere professi-  
on therof, which vsually brings  
the Crosse, and manifold trou-  
bles; What a singular comfort  
is this, that Gods childe may as-  
sure himselfe, these afflictions  
(how many and great soever)  
yet they shall be so farre from  
hurting him, that they shall all  
turne to his good many wayes?  
and therefore that he hath iust  
matter of ioy and thankes,  
though not for the paine and  
griefe, which be bitter, but for  
the gaine which is sweet, as  
*Heb. 12. 11.*

Because this is not readily re-  
ceived, the Apostle in this scrip-  
ture *Rom. 5. 3. &c.* doth vnder-  
take, to giue sufficient reason  
hereof; namely this, That the  
true belcever doth know that  
tribulation worketh patience,  
and patience experience, and ex-  
perience hope, &c. In all which  
he setteth forth certaine speciall  
fruits, which Gods children  
reape

Tribulati-  
on bringeth  
patience.

reape by afflictions : Namely these ; That whereas we all are by nature like vntained Heifers never accustomed to the yoke, who by bearing the yoke be made gentle and willing to put their neckes vnder the yoke, and quietly to beare it ; so Gods children being not acquainted with afflictions, be much disquieted therewith at first : But afterwards being more exercise ! with sundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them, which alone is true patience: Not to be furious or senselesse, but meekely to abide vnder Gods hand, and so *to hold their peace, because God* ( who cannot erre ) *hath done it.* The worth of this may herein be seene, in that so few haue well learned this Christian patience.

From hence ariseth another special fruit, namely, experience.

F 3

That

*Psal. 39. 9.*

Patience  
brings ex-  
perience.



That as Mariners at the first going to Sea, seeing the great waues, and tossing of the ship, looke still to be swallowed vp and to perish; but afterward by enduring many of these stormes growe to such experience of Gods power in preserving them, that they doe not so feare perishing as before, but chearefully endure them: Even so the faithfull, how so ever at the first they begin to be dismayed with the manifold troubles they meet withall, corruptions within, and afflictions without, (reproches & iniuries by men of the world not the least,) yet afterwards by patient enduring of these, they finde by prooffe, that God hath made them able to beare them, and graciously delivered them. Whereby they grow to be as trained Souldiers, better exercised both to beare and profit by them; and so to waite for a good end and issue out of them, which

which is the next benefit here mentioned. namely, hope, whereof it is said; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men having often found helpe and release, doe gather thereont hope of like assistance for time to come; Even so likewise the often prooffe and experience which the faithful haue of Gods mighty power, and readie helpe in all their trials and troubles, both preserving them vnder their heavy burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of need. What sweet ease and refreshing this brings to a weary heart, may be seene by that common and true Proverbe: *If it were not for hope, the heart would breake.*

Experience  
bringeth  
hope.

And to goe no further, the



Verf. 5.  
Hope  
makes not  
ashamed.

next words makes it manifest :  
Where it is said, *Hope maketh not  
ashamed.* That is, when we be  
fore distressed, and see no appa-  
rent meanes of escaping or deli-  
verance, naturally we begin to  
faint ; and to be confounded in  
our selues, and so driven to hide  
our heads for shame, as not able  
to abide the reprochfull spee-  
ches, which vsually passe vpon  
men so cast downe. A cleere  
prooffe whereof we haue in *Iobs*  
case. Then if there be any true  
hope grounded on Gods faith-  
full promise of helpe in due  
time, which is imbraced by  
faith ; then I say, shall we be able  
to hold vp our heads, and say  
with faithfull *Iob*, *Though he kill  
me, yet will I trust in him.* For  
which cause this grace of hope  
is fitly compared to an Helmet,  
wherewith a man armed dares  
boldly hold vp his head, and  
looke his enemy in the face.

*Iob* 13. 15.  
*Ephe.* 6. 17.  
*1 The.* 5. 8.

This is the benefit which the  
be-

beleever oath in all extremities, which no other can enioy. For they if they be not senselesse, either struggle like a wilde beast in the Net; or sinke downe in despaire without any comfort.

If this be so, let it be then acknowledged to be no common blessing to liue by faith; which besides many others, brings such patience, experience, hope, and confidence in all our troubles. The true cause of all which the Apostle here layeth downe to be this, *Because the loue of God is shed abroad in their hearts by the holy Ghost which is given to us*; meaning, that as the loue of a friend, is best tried and scene in greatest need: so Gods loue vnto his children is most manifest in their greatest tribulations.

For whereas at other times God giues to his, some sweete tastes of his fatherly loue, *In all their troubles he is so troubled,*

F 5

and

Great blessing to liue by Faith.

Cause of all.

Rom. 5. 5.

Esa. 63. 9.



and his bowels so moued, that like a tender mother, he as it were dandles them in his lap, and speakes so kindly to them; yea; not onely bemones them, but helps them every way as need requires; that now they see plainly, how tenderly he loues them; which grace is wrought in them by the holy Ghost, which is given to all beleevers; All which commendeth Gods high favour to these, and so the most happie condition of them all, and of them alone, that liue by faith. All which is contained in this one Scripture, *Rom. 5. 7.* which I haue but opened, and not powred out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweet consolations, what may we thinke is to be drawne out of all other Scriptures? I dare say a large volume; for to say what I haue observed (and all may see who will consider

sider it) that although the Lord in great wisedome and loue regarding our frailtie, who are not more loth to reade much, then prone to forget what wee reade, hath set downe his will in vnimitable brevitie; yet he is very plentifull in laying forth *his exceeding great and precious promises*, as *S. Peter* calleth them: All which doe containe those blessings earthly and spirituall, for this life and that to come, which God hath prepared for all true beleeuers; who onely being the iust possessors of these, I thinke it sufficiently proveth that which I intend, What benefit it is to liue by Faith. Which may more manifestly be seene by the Apostles owne words in this Scripture, where he of purpose vndertakes to set out what is the blessed estate of those that be iustified by faith, and so brings in all these singular benefits we haue mentioned. Yea, and

Scriptures  
in great  
brevitie.

Plentifull  
in promises.

2 Pet. 1. 4.

Rom 5. 1.



All comfort  
in Faith.

and addeth, that it is by Faith, *that we haue acceſſe into this grace wherein we ſtand.* And to ſay the truth, (as hath beene ſaid already) neither theſe, nor any other ſaving grace, or true bleſſing is obtained, but by Faith: And therefore I may conclude, that he that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe endeavour thus to liue by faith, by which alone, theſe and all that may be deſired, are enioyed.

And thus would I leave this point to be proved rather by experience then by argument, and ſo come to that I chiefly ayme at, to bring this Doctrin into praſtiſe; and as I promiſed to collect ſome ſpeciall promiſes, and to ſhew how they are to be applyed particularly to every perſon, and condition to whom they belong. But that I remember there is one other ſingular  
uſe

vse of faith, whercof though we stand in great need, yet it is very weakly attained, because it is so little sought after, And this it is, how by faith we might more master our greatest corruptions, and better discharge those duties wherein we most faile.

Another benefit of liuing by faith, is our Sanctification.

Wherein the more to moue all that reade this, better to regard it, I doe with hearts grieve bewaile, to see so many, of whom I conceiue good hope, that they haue truely received the grace of God, that yet neither themselves can feelee, nor others discern any apparant growth in true sanctification, either in the subduing of their chiefest infirmities : or such a walking in their places as besee-meth their condition. But in generall such a conformitie to the corruptions of the times, such deadnesse of spirit in all holy exercises, with a grosse and continuall neglect, or common abuse

A iust complaint very needfull to be regarded.

Many blemishes in Gods children.



buse of them; private, and specially, as reading, meditation, and prayer, instruction, and wise government of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinful merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings, as eagerly following the world, and contending thereabouts; as busily following their pleasure, with curiositie in houses, apparell, decking their children, and the like, and generally such setting their mindes and affections vpon these things here below, as men that are not risen with Christ. I might say no lesse of their vnmercifulnesse many wayes, and great impatiencie in every thing that crosseth them; with sundry the like great and long continued blemishes of their

their holy profession, and iust abaters of their spirituall comforts, in such sort, that I haue seene and heard the deathes of many to haue had little to be reioyced in: and no marvell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most iust with God, that their death should want of that glory with others, and comfort to themselves, which others of Gods children doe enioy; who liuing by faith, haue learned better to bridle their vnruely affections, and more wisely to walke to the honour of God, edifications of others, and peace to their owne consciences.

O consider this.

All which is attained by faith, and not without it, as hath before beene touched, end now shall further be made manifest. The Apostle, *Romanes* 7. 14. speaking of himselfe, being  
now



Strength of  
sinne in  
true belee-  
vers.

now regenerate, saith; *That the Law is spirituall but I am carnall, sold under sinne,* which in many words following, he proveth and exclaimes: saying, *vers. 18. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not:* and more to like effect. Whereout this may evidently be gathered, that even in those that haue true faith, and be effectually regenerated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry evill actions: yea, and that with such strong hand oftentimes, that they haue no power to withstand; as follows, where he compares himselfe to a poore Souldier taken prisoner by the enemy, and held in captivitie till he be rescued by his Captaine; meaning, that Gods children are oft so held

cap-

Captivitie  
of regenerate.

captiues to their corruptions, that they haue no power to resist, much lesse to overcome, till by the power of Christ they be delivered out of this thraldome, as may be seene in all the particulars before mentioned.

As for example, when a poore Christian shall be so possessed with the loue of this worldly wealth, that though he desire and purpose to be more mercifull to Gods needy Saints, yet when he comes to it, he cannot overcome himselfe, to relieue according to his abilitie, and their necessitie; but even against the light of his conscience, either giues not, or not so much as he should. So much more for lending, for conscionable buying and selling: and as in all matters of profit, so of pleasure, he that is in captivitie to them, no purposes, prayers, no vowes can keepe him backe, but he will obey his lust, in vaine

ap-



apparrell, in going to playes, in cardes, dice, and other gamings. The impudencie of many in withstanding their lusts, shewes in what captivitie they be held: likewise in revenge, and vcharitable thoughts, of such as haue done them wrong. They which be able to discerne their owne corrupt nature, may easily see with what difficultie they doe bridle their lusts; nay oft, how impossible it is, to giue to such as offend them, a good word, or a good countenance.

By all which and many the like, it evidently appears, that many of Gods children be thus held in captivitie, that they cannot by all the strength they haue get out: so that without they be delivered by Christ, they shall be quite overcome: which the Apostle himselfe in this very place expresseth, where complaining hereof with grieve and admiration at the difficultie of the  
the

the worke (not in any despaire) cryeth out, *O wretched man that I am, who shall deliver me from the body of this death?* Wherevnto he makes answer himselfe, saying, *I thanke God through Iesus Christ our Lord*: meaning, that though he sawe, neither in himselfe, nor in any creature beside, any power to deliver him from the corruption of nature, which brings death, where it is not subdued: yet hee saw such helpe in Christ, as made him with ioy to giue thanks to God for the same.

Wherein I obserue a worthy practise of this which I chiefly endeavour to draw beleevers vnto, namely, How by faith to master their strongest corruptions: For here, the Apostle finding no where out of Christ, any sufficient power to deliver him out of this captivitie to sin and death, by the hand of faith he layeth hold vpon Christ, as-  
su-

Rom 7.24.



2 Co. 12. 9.

sureing himselfe vpon Christs promise, *That his grace should be sufficient for him, and that his power should be magnified in his weaknesse.* Therefore he should not be left in his enemies hands, but in due time be set at liberty, more freely to serue the Lord.

Obserue.

This is that I commend to the practise of every true beleever, that whensoever he feeles his corruptions too hard for him, that he cannot by all his endeavours get the mastery over them, then to flie to Christ, and by true faith to apply his promises for the mortifying of sin, that thereby we may receiue power from Christ more to crucifie the olde man with his members.

For our better performance whereof, I will a little digresse, (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sin; which

stan-

standeth in the diligent exercise of these foure Rules following.

First, That whereas we be all blind by nature, that we see not our sinnes, and so full of pride, and selfe-loue, that we thinke better of our selues, then there is cause; every one who will mortifie his sinne, must labour by all good meanes to finde out what be his chiefest sinnes most displeasing to God.

Foure rules  
of mortifi-  
cation.

These meanes be:

1. A true examination of our selves in every Commandement, what be our chiefest sins therein forbidden.

2. Secondly, a carefull observation of all our wayes; and as men doe trace the creatures in the time of Snow, so to marke our steppes in time of temptation: as our impatience when we be provoked, and so for all other sinnes, as pride, and covetousnesse, &c.

3. Thirdly,



3. Thirdly, a seeking, and receiving admonition from such as spie our infirmities.

4. And fourthly, earnest Prayer to God to discover our chiefest imperfections. By all which and the like faithfully v-fed, we shall finde out, wherein we haue most need to be reformed; that so vpon sight thereof, we may better apply all our endeavours for our recovery.

Second rule  
to be weary  
of our sins.

Hurt by sin.

The second Rule is, when we haue found out our sinne, then to get our hearts to be weary of the same, and willing to be cured of it; which shall be, if we consider the great hurt it brings vs, partly in keeping good things from vs, and partly in pulling downe vpon vs so many evils, vpon soule and bodie, our selues & others belonging to vs.

To set out these in particulars would not be hard, but it would carry me too farre from my matter

ter intended. It shall suffice to remember in this case, that all our woe comes from our sins, as both Scripture, reason, and continuall experience do shew: which if it were well weighed, would make vs more weary of our sinne, then of our sicknesse, or other affliction, and breed in vs much more fervent desires to be cured. And therefore this must be another daily consideration, both what bitter fruites our sinnes bring forth, and that from thence all the woes wee meete withall doe spring.

The third and most principall rule is, That for so much as such is our frailty, that when we haue got some true sight of our principall corruptions, and therewithall some loathing of them, with an earnest desire to be rid of them; yet we haue no ability in ourselues to mortifie them, but *all our sufficiency is of God,* and *without Christ, we can doe*

Third rule,  
is to get  
power from  
Christ.

2 Cor. 3. 5.  
Ioh. 15. 5.



nothing, as is oft said, but never sufficiently regarded: Therefore herevpon especially dependeth all our power to mortific sinne, that we by faith doe draw from Christ that power and vertue, which is in him, to change our crabbed and sowre nature, that we may be sweet and pleasant grapes for the Lord our God. This is that especially which I ayme at, to perswade all that fame would get more mastery over their strong corruptions and vnnrly affections: namely, to doe as the woman in the Gospel, *Who having an issue of blood twelve yeres, and had suffered many things of the Physitions, and had spent all that she had, and was nothing better, but rather grew worse; when shee heard of Iesus, came in the presse behind him, and touched his garment; for shee said, if I may but touch him, I shall be whole: and straight way the fountaine of her blood was dried up, and* shee

Mar. 5. 25.

shee felt in her bodie that shee was healed of that plague. Even so must we all, who haue had many foule issues of sin, of pride, hypocrisie, securitie, presumption, wrathfulnesse, vncleane-nesse, worldlinesse, and the like many, and haue taken great paines, and beene nothing the better, but rather growne worse: for so must it needs be till we come to Christ ) doe wee what possibly wee can; such I say must come to Christ, and touch him by a true faith, and then shall they feelee vertue to come from him, to drie vp this fountaine of their corruptions.

Oh that this might be brought more into triall, what would be the difference betweene this and all other practises for the mortifying of the flesh, which without this shall be found insufficient, if not deceiueable: for where shall be found any vertue to kill sin in our nature, but in Christ

Obserue,

No power  
to kill sinne  
but in  
Christ.



in our nature? Can mans reason, will, or resolution suffice to draw him to forsake his so pleasing, and profitable sinnes, as he supposeth? If this might be in some outward actions, in respect of men, yet this cannot be in the heart to please God, which is onely the worke of Gods Spirit in true beleevers. How this is to be done, hath beene before declared; here onely I commend the vse of this liuing by faith, without which, as there is no true mortification of any sinne whatsoever: so by this, wee shall surely obtaine power against the oldest and strongest corruptions in our nature.

Wherevnto if one thing be added, I well see not what should be wanting, to the mortification of them all; at least in such measure as God will approue, and we may haue comfort in; which is the fourth Rule by me intended:

ded: namely, That having received 1. a true sight of sinne. 2. a willing minde to be cured of it. 3. power from Christ for the subduing of it: then in the last place, that with this furniture we enter the battaile, and with good courage set against all the assaults of Sathan, all the allurements of this world, and all the evill lusts of our owne hearts: *That we give not place to the Devil, but resist him rather, stedfast in faith,* as we oft be exhorted; and that vpon promise that he shall flie from vs; which is the same whereto the Apostle exhorts and perswades by many arguments, *To put on the whole armour of God, that we may be able to stand against the wiles of the Devil;* and els-where, *To fight the good fight of faith, to watch and stand fast in the faith, to quite vs like men, and to be strong.*

In all which, and many the like, this is required, that all they

Fourth rule  
of mortify-  
ing sinne,  
is to fight  
against it.

Ephe. 4. 27.  
Iam. 4. 7.  
1 Pet 5. 9.

Ephe 6. 11.  
1 Tim 6. 12  
1 Cor. 16.  
13.



Fight the  
Lords battels.

Cowards.

Rash.

Vaine  
bonds of  
leaving sin.

who haue by faith received Christ, and so from and in him all needfull grace, whereby we may be enabled to withstand all their spirituall enemies : That they, I say, should manfully fight the Lords battels, and neither through sloathfulnesse, nor cowardlinesse, shrinke backe, and giue way to their enemies ; which would be their overthrow, as daily experience sheweth, wherein many faile.

On the other side, many rashly running into the battell unarmed, and so are sore foyled ; which is the common errour of those, who wanting faith both resolute to leaue such sinnes as bring them to terrour before God, and shame before men: and do also many wayes bind themselves thereto, as to leaue bad companies, for dicing, carding, drinking, and worse: yet oft they prevaile not ; and if they doe, it is farre from true mortification, and

and so indeed are never the nearer to true comfort. So needfull therefore it is for all that may hope for victory in this spirituall battell, first to get this Armour, and then to fight.

And thus haue I shewed the best way I know for the overcoming of our severall corruptions, and all other spirituall enemies, which seeing it cannot be attained but by faith, *For this is the victory that over-commeth the world, even our faith*: it well prooveth the point I intend, and so commends this precious gift of faith, that any who ever felt or feares the wounds of sin, and hath tasted, and desires the reioycing of a good conscience, (whereof 2 Cor. 1. 12.) shall see cause enough to perswade him *aboue all to take up oft and againe (as the word signifieth) the shield of faith.*

The same may be said for the other part of sanctification:

1 Ioh. 5. 4.

Ephe. 6. 16.



Direction  
to performe  
duties.

**Four rules  
for practise  
of all du-  
ties.**

**1. To know  
our duties.**

namely, that all to our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by faith, as it hath beene already, and might more plentifully be proved by Scriptures and experience, if need so required. But I will onely adde this for helpe of the weaker, to shew them how by the helpe of the former rules fitly vsed, they may be able in some good measure to practise all holy duties, and specially such in which they most faile.

First, every one is to inquire, and by all meanes he may, to learne, what be the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him; and what be the gifts and graces wherein he is most weake; that so he may more earnestly labour

labour for the attaining of them; which knowledge shall be as a light to guide him in the right way to heaven. Whereas other-wisemen are in darkenelle, and can never possibly lead a godly life; and though they may haue some desires to take a better course, yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can be seene then bare leaues of profession.

Most thinke it enough to a-voide grolle offences, and to practise common duties of Religion and righteousness: but to know how to please God in all things, this is too precise, and more then needes; whereas the best of Gods children, seeing and bewailing their blindnelle, doe oft and earnestly seeke to God to giue them *knowledge and*

1. Cause of  
barrennes.

Rom. 12. 1.



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Rom. 12. 1.



Psal. 119.

What need  
of know-  
ledge.Examine  
our failings.

*understanding, what the good will of God is, acceptable, and perfect. The example of David is sufficient in this case, how vncessant-ly he prayed to God, To teach him his Statutes, to give him vnderstanding, ( who yet had as much knowledge of his duty as any other.)*

The great need and vse of this knowledge, what God would haue vs to doe in our places, and in our severall estates of prosperitie and aduersitie, may easily be seene by all that haue any care to please God, who shall find themselves to seeke in many things, both what to doe, and how to carry themselves. And therefore I advise all who may looke for any comfort of an holy life, carefully to examine themselves in what duties they be most failing, either in not doing them, or doing them amisse. And for their helpe to doe as before was taught in the first rule

rule of mortification, how to find out our chiefest sinnes: so here by the like meanes to know what is the chiefest worke God would haue vs to doe, and in what manner it ought to be done, that this may be ever as a light to shew vs the good way wherein God would haue vs to walke.

This is the first rule to be observed for the w<sup>h</sup>l ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet it is not sufficient.

And therefore in the next place, wee are to labour to get our hearts ready and willing to doe such good things, as wee know God requires; for we are not more ignorant what God would haue vs to doe, and in what manner, then vnwilling to doe either, as our daily practise prooveth; especially to doe more then vsually is done,

G 5      which

2. rule to  
get a wil-  
ling mind.

Great vn-  
willingnesse  
to duties.



which the Lord knoweth is very poorely performed.

Failing in  
some duties,

For to let passe the carnall Protestant and hypocrite, who doe all to halves, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are very hardly brought to others, which be more laborious, or more crossing their corrupt nature in their credit, profit, or pleasure.

Seldone  
fast.

Hence it is that many are so negligent and slight in reading, private prayer, meditating, instructing of their Families, sanctification of the Sabbath: and so hardly brought to sobriety and true liberalitie. But of all, how seldome can the most of vs be brought to humble our selues in fasting, and prayer, though we haue never so many and iust causes to pull vs often hereunto, both for our selues and others, in publique and private.

These

These and the like prooue this rule to be most needfull, to get our hearts more willing to every knowne dutie.

The way whereby this is obtained, is an often and advised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs, in bringing glory to God, profit to others, and peace to their owne soules; all which is more commonly confessed, then soundly enioyed of many true beleevers.

Of this gaine well spake the Apostle, *1 Tim. 6. 6.* saying, *Godlinesse with contentment is great gaine: and chap. 4. 8. Godlinesse is profitable for all things, having promise of the life that now is, and of that which is to come.* And to the same purpose is that of the Prophet, *In keeping of them, that is, Gods Commandements, there is great reward.* None of any grace will deny these; but not remembering

How to be willing.

Gaine of godlinesse.

*Psal. 119. 11.*



bring or not beleeving them, and so not regarding them, and being drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

Practise of  
this rule.

The true practise then of this rule is, that when we feele a backwardnesse to any dutie which we know God requireth, then to stirre vp our hearts by laying before vs, how we shall honour God and our profession, draw on, and winne others to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much peace, comfort, and credit amongst Gods servants; yea draw downe all needfull blessings, and keepe away many sore checkes of a guiltie conscience, and many reproaches in the world, and heauie chastisements which God layes vpon his owne children for their bold neglect of duties which

which he requireth. If these were as they should be, well remembered & regarded, it would at least make vs willing to doe our vtmost, to please God; which yet is not enough to make vs able to doe what we would, for that which *Paul* speaketh of himselfe, we find much more in our selues, *That the good we would doe, we doe not*; such is our decay by *Adams* fall, that as wee haue no knowledge of Gods will, for the well guiding of our liues, till he reveale it, and haue no will thereto till God make vs willing; so more, when we haue both these, yet we finde no abilitie to performe that which is good.

Rom. 7. 19.

There is need therefore of a third Rule to direct vs, how to get this abilitie to doe that good which we know and desire; and seeing all *our sufficiency* to doe any good, thought, word, or worke, is of God: and (as before

3. rule to get abilitie.

2 Cor. 3. 5.

vpon



Ioh. 15. 5.

Abilitie  
from  
Christ.

vpon another occasion was shewed ) *without Christ we can doe nothing ; and I am able to doe all things through Christ which strengtheneth me,* as the Apostle saith, *Phil. 4. 13.* By these and the like, is evident, that all our strength to performe any dutie in such sort as may be pleasing to God, lieth in Christ, and must be from him communicated to vs, that we by it may be able to doe the will of God.

Now we haue already heard that the onely way to apply Christ to vs, and so to draw grace and vertue from him, to doe any good worke, is faith ; wherby as we are vnited to him, so we receiue from him all needfull grace to enable vs to such measure of obedience, as God will accept at our hands. And therefore whensoever we feeble a true desire to doe the will of God in any thing, but find no abilitie thereto, as to forgiue  
our

Speciall  
duties.

our enemies, to be more patient vnder the crosse, to humble our selues before God in fasting, to pray more fervently, and with fruit, and more conscionably to heare Gods word, &c.

Our practise must be ( as before, for mortification, so now for new obedience ) to flie to Christ, and to lay hold on him by a true faith, that through him we shall be able to doe all things, and from him receiue all grace necessary for the leading of a godly life ; which is a speciall part of this great benefit we haue by faith, that being of our selues so weake vnto every good worke, by faith in Christ, we may be strengthened in grace, *Whereby we may so serue God, that we may please him with reverence and godly feare.* In which respect also, I commend it to our daily practise, that thus liuing by faith, our liues may bring more glory to God, good exam-

One chiefe benefit by Christ.

Heb. 12. 28.



4. Rule to  
set vpon  
duties.

Mat. 5. 44.

example and profit to our brethren, with sweet comfort to our owne soules both in life and death.

For the better practise whercof, the fourth Rule is also to be observed, namely, with this knowledge, desire, and faith, to set vpon the duties we most faile in, and to put to all our strength to doe the will of God in all things, and that in such manner as may be most acceptable through Christ. To this end be all those exhortations vnto holy life in the Scriptures, both in the writings of the Apostles and Prophets; As *to loue our enemies, to blesse those that curse vs,* and the like many. All which, though iustly by God required of all men, yet indeed cannot be performed without faith, which is the cause why they be so feldome, and that very slightly obeyed: For as some will set vpon holy duties.

ties by their owne strength, and not drawing by faith vertue from Christ, doe labour in vaine : so on the other side, many idle professors dangerously deceiue themselves, in saying they hope in Christ for power and strength to leade a better life, and yet very idly neglect those labours which Gods commands, whereby they might attaine to more grace and better obedience; so that all these Rules will be found so necessary, that not one of them can be spared, but he that looketh for the comfort of a good Conscience, either in the overcoming of his speciall sinnes, or conscionable practise of his speciall duties, must constantly obserue these Rules, by which I dare affirme (to say no more) his gaine shall answere all his paines.

And thus haue I as briefly as I can, and plainly (vpon the



the former occasion) shewed, how a true beleever may attaine vnto this great grace to leade a godly life in both the parts of it, in dying to all sinne, and liuing to all righteousnesse; Which as no other can possibly attaine vnto, so neither they all who beleue to be saved by Christ, doe enioy this benefit: for though they bee renewed in part, and in some measure doe mortifie the flesh, and make conscience of some duties, both of holinesse, and righteousnesse, without which they could not proue themselves to haue any saving faith; yet either not knowing how to liue by faith, so as thereby they might shine as lights in this darke world; or not practising this knowledge, they be not onely dimme lights, but giue out bad example, liuing many wayes offensively, to the reproach of their profession,

Much say-  
ling in god-  
ly life.

on, griefe of the godly, and  
small peace or comfort to their  
owne Consciences. All which  
might be well avoided, and  
the contrary blessings enioy-  
ed, if this liuing by faith were  
brought into daily vse; By all  
which, and the former bene-  
fits of liuing by Faith laid to-  
gether, I hope may bee suffi-  
ciently scene, that there is no  
life comparable to this life of  
Faith; yea, rather none to be  
desired besides this, which  
*onely hath all the promises of  
this life present, and that which  
is to come.* And therefore to  
conclude this former part of  
the Treatise, wherein I haue  
as plainely as I can, set out  
first what true Faith is, how  
it is gotten, how any may  
know that they haue true Faith.  
And secondly, what it is to liue  
by Faith, how this is attained  
by a wise application of Gods  
promises; and herewith the  
ma-

Conclusion  
of the first  
part, and a  
summe  
thereof,



**Exhortation.**

manifolde and singular benefites arising from hence : I doe in the Lord, with all instance beseech all such who having any true Faith in Christ, and desire to adorne it with an holy life, and yet vpon better examination of their wayes, doe finde their profession to haue beene of little good vse to others, and of as small comfort to themselues, ( to speake nothing of their offensiue life before mentioned : ) I intreat all such, I say, but to make triall of this advice I giue, to learne to liue by Faith, and to this end to follow this direction here set downe, till they shall bee able better to guide themselues. And so my hope and prayer shall be, that G o d will let them see such fruit of their labour, as shall bring them more true comfort daily, then in many dayes, and to some more then in a-

ny

ny day of their life past; which  
I humbly beseech the LORD  
to grant both to my selfe,  
and them, even for  
his CHRIST S  
sake.

THE







THE  
SECOND  
PART OF THIS  
TREATISE;

*Containing*  
A direction how to  
apply Gods promi-  
ses to our particular  
*occasions.*



FOR the better un-  
derstanding and  
practise of this  
dutie, of particu-  
lar application of  
Gods promises to our severall  
necessities,



necessities, that so we may thereby liue by Faith, ( which is the chiefe thing by me intended in this Treatise ) we are advisedly to consider the nature and kinds of these promises, (which be the foundation of our faith,) that so wee may more soundly apply them to our severall occasions and vses.

Gods promises what.

By Gods promises, I vnderstand generally all those declarations of Gods will, wherein he offers to vs in his Word any good thing to enioy : As on the other side, by threats are meant those declarations of his will, wherein he denounceth any euill against vs for sinne. Both which be plentifully set downe in the holy Scriptures, to these ends, that by his promises hee might allure and draw vs to beleeue and obey his will ; and by his threatnings, he might feare vs from sinne. In all which God doth declare his will after a double

Gods will revealed two wayes, first absolutely.

double manner, either absolutely, or conditionally. Absolutely, what he will most certainly doe, any thing to the contrary notwithstanding. As for example, *That there shall be no more waters of a flood to destroy all flesh. And in this same time I will come, and Sarah shall have a son,* which the Apostle saith is a word of promise: of this sort be all Gods promises concerning salvation made vnto the elect, which cannot be made voide by any meanes whatsoever.

Gen. 9. 15.

Rom. 9. 9.

Note.

The other manner whereby God doth reueale his will, is not absolute, but (as it is commonly said to be) conditionall, which is, when God declareth his will, what he will doe if we doe our part, els not: this conditionall promise well vnderstood may be borne; otherwise mis-vnderstood, it destroyes the nature of the free and gracious promise of the Gospell, and in

1. Conditionally.

H

this



Difference  
betweene  
covenant  
workes.  
of faith.

this respect confounds the Law and the Gospell, taking away a chiefe difference betweene the Covenant of workes ( wherein God promised life vpon condition of doing all that was written in the law, without which condition performed on our parts, God did not covenant to giue life: ) and the covenant of grace, wherein God freely promised, not onely life, but to giue grace to receiue this life, as *Ier.* 31. from *vers.* 31. to 35. read the place. The like *Ezek.* 36. 24. &c. *A new heart also will I giue you, &c.* In which and the like many, is no condition required on our parts, but God himselfe makes capable of this grace whom he pleaseth. How these are by vs to be applied afterwards I will shew. But now seeing very many, yea, the most of the free gracious promises of the Gospell, be propounded with some condition, either expressed or

Most promises be  
with condition.  
Expressed.

or necessarily vnderstood, wee are wisely to consider of them; as first in this, and the like many, the condition, or dutie required, is expresse, *Ioh. 3. 15. Whosoever beleeveth in Christ, shall not perish, but have everlasting life.*

Secondly, in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *The Sonne of man is come to save that which is lost. Behold the Lambe of God which taketh away the sinnes of the world.* And the like many. In all which, faith is necessarily vnderstood, for the obtaining of the benefit promised. But yet in all these, Faith is no condition, moving God to promise life; for first, Faith it selfe is part of the thing promised, and no man can beleeue except it be given him, and therefore an impossible condition to be performed of our selues. And to say as it is,

Vnderstood

Mat. 18. 11.

Ioh. 1. 29.

Faith is part  
of Gods  
covenant.



Offer gene-  
rall.

Faith doth apply the fruit and benefit of the promise to the beleever, ( who alone shall enjoy the thing promised, ) and doth not reſtraine the offer of grace, which is generall to all to whom the Goſpell comes; who as they haue no Faith before they heare the promise made to them, ſo after hearing this promise made to them, if they beleeue not, they ſhall be condemned for not beleeving, as *Ioh. 3. 18.*

How con-  
ditionall  
promiſes  
be taken.

Thus then I conceiue all conditionall promiſes of the Goſpel are to be taken, that God doth freely offer mercy in what kind ſoeuer, and for the enjoying thereof requires ſome dutie of obedience at our hands. Now we muſt firſt beleeue and ſo obey, and then enjoy the thing promiſed, ſo that there is *in vs no cauſe of beleeving*, but all is in Gods free promiſe; and our obedience onely is an effect of our Faith, and ſo a prooſe of Faith,

In vs no  
cauſe of  
beleeving.

Faith, no cause to moue vs to beleue. As for example; *If you forgive, you shall be forgiven*: God freely offers pardon to vs, and requires that we beleeving shew mercy to others. As we reade in the Parable, *Math. 18. 32. I forgane thee all the debt, because thou desiredst me, shouldest not thou also haue compassion on thy fellow servant, even as I had pittie on thee?* So then he that beleeueth to find mercy, is thereby moved to shew mercy, and certainly he that shewes no mercie in deed receiued none.

Besides this, there is another consideration of Gods promises, which stands in the diuers qualitie of the things promised, whereof some be wholly necessary for our salvation, and offered without any restraint, and are so to be beleaved, as Faith and Repentance. Other things though good in themselves; yet are not alwayes good for vs, but

Mat. 6. 14.

Another consideration.

Simply necessary.

Not simply necessary.



With limitation,

we may be saved without them, and in some case, better want them then haue them: as health, wealth, peace, and all earthly blessings: yea, many common gifts of the Spirit, at least the measure of them; as excellent wit memory, knowledge of heavenly things, courage, liberalitie, gentlenesse, &c. all of these be promised with limitation, so farre as they be good for vs, and no further; and so farre onely are to be desired and beleueved.

Generall promises offered to all,

Another needfull consideration of Gods promises, that we may better make our vse of them, is this, That God doth proclaime in the Gospell his Sonne Christ, and all his benefits generallly to all, and every soule, to whom the Gospell comes: so that every one who heareth the Gospell, ought to beleue; which if he doe not, (which none can without speciall

Note.

ciall grace) yet this is his sinne, and shall be his condemnation for wilfull refusing mercie offered. And therefore every one that will not perish must beleeue, that there is such mercie in God as he offereth, and that God is able, willing, and faithfull to performe his promise. that so beleeving he may enioy the benefit, of which otherwise hee depriveth himselfe. This therefore I doe before hand make knowne, that (seeing many worthy promises be thus generally propounded and set out, that we might by beleeving be made partakers of Christ) therefore none doe shut out themselves, and so bring vpon themselves more iust damnation: as *Ioh. 3. 18.* is plainly exprested, *He that beleeues not is condemned alreadie. vers. 19. This is the condemnation that light is come into the world, &c.*

None must shut out themselves.

There be also many speciall

H 4

pro-



Promises to  
speciall  
men.

promises made to speciall persons performing such duties, as to Faith and trust in God, to confession of sinne, to prayer, and so to all obedience: for God requires no dutie, but there is a Reward belonging thereto, (though not alwayes expresse) which reward though it may moue the heart to desire it, yet it cannot beget Faith; but the truth of the promise must draw vs to beleeue, and our beliefe of having the reward which we desire, will moue to obedience: And therefore every one who heares such rewards promised, must be thereby moved to beleeue. Secondly, to obey, as was before said. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concerne them.

Promises  
be very  
many.

Now then because these promises be exceeding many, wee must

must needs bring them to some order, and that as plaine and short as may be, lest the weaker memories be over-loaden, and so their vnderstanding confounded, by many diuisions, as is too oft seene. I cannot thinke of any more easie way, to teach the full vse of our faith in every part of our liues, then to lay open the most principall matters, in which we are most subiect to doubt and feare; that seeing our diseases, we may more fitly apply the remedie.

Over-looking the whole course of life, I obserue these fixe speciall occasions of doubting, wherein we haue most need to be relieved by Faith.

1. First, and aboue all, we are most subiect to doubt, whether we be in the state of grace, and so of the number of those that shall be saved by Christ.

2. Secondly, how wee shall bee able to over-come our

Occasions  
of doub-  
ting,

Order.

Sixe chiefe  
heads.

1. Iustifica-  
tion.

2. Mortifi-  
cation.



strong corruptions and temptations.

3. Holy life.

3. Thirdly, how to get grace to pray, heare the Word, and to performe all duties to God and man in faith, so as God will accept them.

4. Afflictions.

4. Fourthly, how to endure and profit by all afflictions, and persecutions.

5. Earthly blessings.

5. Fifthly, how to be provided for, of all things needfull for this naturall life.

6. Perseverance.

6. Sixtly, how we shall hold out to the end.

Life spirituall and earthly.

All which may be drawne to two heads, first, for our spirituall life, secondly, for this bodily life. In both which, were we so strengthened in Faith, as to rest vpon God for all sufficient reliefe, I well see not what might be much wanting to make vs reioyce alwayes in the Lord; and sure I am, no other state in this life, herewith were to be compared. Let vs therefore come to

part.

particulars, and see how in all of these we may gather out of Gods word strength of Faith, and so comfort to our soules, for the better refreshing of our warfare in this life, and more full assurance of our finall victory & glory hereafter, in and through our Lord Iesus.

And now to begin with that, which as it is first in order, so is it in degree aboue all to be most sought for (seeing vpon it all the rest doe depend,) and yet we are vsually in nothing more wanting, namely, to be sure of our salvation by Christ; vnder which I doe containe, especially our Iustification, by which we be made Gods children. All which, as we haue already heard is to be had alone in Christ, and to be made ours, onely by faith, *not by any workes of righteousness which we haue done.* Whereof, although there hath beene in the former part of this Treatise, so much

First point wherein we liue by Faith, is for assurance of our salvation.

Titus 3. 5.



much said as might suffice for this point, to shew how this faith is attained: yet seeing the Lord hath left vs so many promises in the holy Scriptures, (specially in the new Testament, wherein Christ who was before shadowed in Types, is more clearly revealed, for which cause I doe chiefly cite these.) And seeing this is my maine scope, to teach the weake beleever, how he may by these promises daily nourish his Faith, (specially in time of tentation) I hope it will be found no lost labour to gather some store of these promises, and to shew the right vse of them.

To come then to the practise of this first point, how we may daily come to more certaintie, that we be reconciled to God, and so his adopted children and heires of salvation: we are to remember, that there is a two-fold certaintie, or assurance of Gods favour,

Double  
certaintie.

favour, one the certaintie which comes by faith alone, the onely stay whereof is Gods word: The other is the certaintie of Sense, when as we haue some spirituall feeling of Gods favour, manifested to vs by his manifold graces bestowed on vs, which be so many tokens and testimonies of his Fatherly loue. A cleare resemblance whereof, may be that which *Ioab* said to *David*; *To day thy servant knoweth that I haue found grace in thy sight, my Lord O King, in that the King hath fulfilled the request of his servant.* Wherein we see *Ioab* was more assured of the Kings favour, by granting his request. Both these assurances be expressly coupled in that one sentence of the Apostle *Iohn*, *And hereby we doe know that we know him, if we keepe his Commandements.* Meaning that the conscientious indeavour to keepe Gods Commandements, makes vs to know

1. Of faith.  
2. Sense

2 Sam. 14.  
22.

1 Ioh 1. 3.



know certainly, that we truly beleue, and haue the true certaintie of Faith for our salvation by Christ. For our strengthening in both of these assurances, the Lord maketh diuers promises.

Matter  
what.

In all of which we shall find usually these two things ;

First, what be the excellent benefits, and vnsearchable riches which be brought to vs in Christ : which be set forth vnto vs sometimes generally, all in a lumpe, that he will saue vs ; and sometimes more particularly, that he will forgiue and cleane vs. all to this end, to draw vp our earthly minds and affections, so to hunger and thirst after them, as never to be at rest till wee doe in some measure enioy them.

Persons to  
whom.

Secondly, the persons to whom these be in the Gospell proclaimed, that so every one may apply them to himselfe by Faith, and be assured they be his.

Both

Both which shall now better appear in the particular promises.

And first concerning Christ and the benefits brought by him, we may well begin with that, which was the first promise made to man, and the foundation of all others, where the Lord denouncing his vengeance against the Serpent (the Devils instrument in seducing mankind) said, *And I will put enmity betweene thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heele.* In which, besides fundry other things there intended, this is chiefe for our purpose; that Christ the promised seed of the Woman should fully conquer Sathan, and his whole kingdome, howsoever Sathan would continually molest the seed of the Woman, till he were quite vanquished.

Christ promised.

Gen. 3. 15.

The



*Use.*

The selfe same matter is more plainly taught, *Heb. 2. 14.* that Christ tooke our nature, *That through death hee might destroy him that had the power of death, that is, the Devill. And deliver them, who for feare of death, were all their life subject to bondage.* Which (if God had made no other promise) might be a sufficient word, to perswade every soule that heareth it, not onely to desire, and seeke this deliverance by Christ, but to beleue that he shall enioy it, seeing God hath so faithfully said it. For the further confirmation of the faith of Gods people in this point, in all ages the Lord renewed this promise of sending Christ the promised seed. As immediately after the Flood, *Noah* by Prophecie blessing his two sonnes said, *God shall enlarge Iaphet and he shall dwell in the tents of Shem.* Which intendeth that we Gentils, should be called to be one body

*Gen. 9. 27.**Gal. 3. 16.*

body with the Iewes in Christ. The same was afterwards oft renewed to *Abraham*, *In thy seede shall all the nations of the earth be blessed*, *Act. 3. 25.* The like to *Isaacke*, and to *Iacob also*; In all which Christ was promised, the true seede, in whom alone all families be blessed. And so forward in all succeeding ages, *Moses* and all the Prophets in their times, foretold of Christ, as we reade, *Act. 3. 24. 10. 43.* So that it is needlesse to write all the scriptures tending to this point.

22. 18.

26. 4, 28. 14

All this serues thus to strengthen the faith of all that wil giue credit to God, that seeing the Lord nourished the faith of his Church from *Adam* to Christ, with those promises of salvation by Christ, the promised seed; we therefore may boldly rest herevpon, and much the rather, seeing we vnder the Gospell, haue all things fulfilled, which they vnder

Vse.



Heb 11.13.

Multitude  
of promi-  
ses concer-  
ning Christ  
2 Cor. 3.17.

vnder the former Testament  
saw a farre off, and were per-  
swaded of *them*, and embraced  
*them*. To passe over then all the  
promises of the old Testament  
concerning Christ and his be-  
nefits, and to come to the New,  
wherein all things which were  
foretold, are fully accomplished,  
and we *may with open face behold*  
*as in a glasse, the glory of the Lord*.  
Here be so many promises,  
wherein Christ and his benefits  
be set forth vnto vs, that the  
bare rehearsing of them, with-  
out any further opening of  
them, would make a sufficient  
Booke, and longer I feare, then  
any of our idle professors  
would once reade over. I intend  
therefore to range these into  
some order, and to make choice  
of some principall of every sort,  
and by them to shew how we  
may make vie of the rest, that  
are of the same kinde.

Now all these promises con-  
cerning

cerning this first point, for the strengthening of our faith in the assurance of our salvation by Christ, be propounded either generally or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall saue vs and the like; as also of the persons, to whom these promises be proclaimed: that is, generally to all mankinde. Both which be for the most part ioyned together, what is promised, and to whom; therefore we will handle them together for breuitie sake, lest otherwise we should be faine to alledge the same Scriptures againe, to sundry purposes; which would be tedious, which I desire to avoide.

To begin then with the very names, which throughout the new Testament bee given to our Redeemer Iesus Christ: they are both of great force to

General,  
Matter.  
Persons.

Names gi-  
ven to our  
Redeemer.

con-



Iesus,

Luk. 1. 26.  
31.

Mat. 1. 21.

Luk. 3. 6

19. 9. 10.

Ioh. 3. 17.

12. 47.

confirm our faith. When the Angell *Gabriel* was sent from God to the Virgin *Mary*, with that heavenly salutation, he told her, *That she should conceive in her wombe, and bring forth a Sonne, and she shall call his name Iesus*: Whereof the Evangelist *Matthew* giues this reason, for He shall saue his people from their sinne; and to like effect oft, *All flesh shall see the salvation of God*. When Christ came to *Zachary*, he said, *This day is salvation come to this house, for as much as he also is the sonne of Abraham; for the Sonne of man is come to seeke, and to saue that which is lost*. Christ himselfe saide, *God sent not his Sonne into the world to condemne the world, but that the world through him should be saved*. And againe, *I came not to iudge the world, but to saue the world*. And to heape vp no more of this sort, to this end is Christ so oft called our Saviour.

Vse.

In all which we ought to reason thus, Seeing the eternall son of God did take mans nature, and so was *Immanuel*, God with vs, as the Evangelist *Matthew*, sheweth out of the Prophet, and that to this end, to saue vs being lost, and not to condemne the world, but to saue the world: therefore vnlesse we will thinke, all this is but a fable, wee are vn-doubtedly to belecue, that there is in this *Iesus*, and in him alone salvation for vs sinners: For there is no other name vnder heauen gi-ven among men, whereby we must be saved. And further, if we will not despise this wonderfull mercy of God, in sending his sonne, and of Christ himselfe, in coming into the world, not to con-demne vs, but to saue vs being lost: then must wee with a true faith accept this mercy.

Mat. 1. 23.  
Esa. 7. 14.

Act. 4. 12.

The same may be said of the name *Christ*, (vnto both which all his other names may be re-ferred)

Christ.



Ioh. 3. 34.

Luk. 3. 22.

ferred) which signifieth *Anointed*, whereto answereth the word *Messiah* in *Hebrew*. By both which (being referred to Christ) is meant, that the Son of God taking our nature, was in the same filled with the holy Ghost, (as is oft said of him) and that farre above all other holy men, as was prophesied of him, *Psal. 45. 7. Thou louest righteousness, and hatest wickednesse; therefore God thy God hath anointed thee with the oyle of gladnesse above thy fellows.* Of which the Evangelist *Iohn* more plainly saith, *For God giveth not the spirit by measure unto him;* which was manifestly shewed at *Christs* baptizing, wherethe holy Ghost descended in a bodily shape like a Dove upon him, and a voyce came from heaven, which said, *Thou art my beloved Sonne, in whom I am well pleased.* All which was to this end, that as vnder the Law, the Prophets, Priests and Kings were

were consecrated to their offices by the anointing with the holy oyle: so Christ was consecrated to the offices of his Mediation, 1. to be our Prophet, to reveale the whole will of God for our salvation. 2. to be our high Priest, both to offer vp himselfe to God his Father, a full and sufficient sacrifice for the redemption of vs sinners, and to make intercession for vs. 3. to be our King to rule and governe his people, and to subdue all his enemies. All which be notably set out in that worthie Epistle to the *Hebrewes*, which being too long to recite, I desire the Christian Reader to reade with observation that Epistle to this end.

From whence another effectual motiue to beleue, may be thus taken: Seeing God the Father hath thus annointed his Sonne in our nature, and therefore called him Christ, and filled

*Vse.*



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Luk. 3. 22.

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*Vse.*



led him with the holy Ghost without measure, that he might performe all things needfull for our salvation; all which he hath fully accomplished: wee may therefore boldly come to him, and so stedfastly rest vpon him for our salvation.

And on the other side, they who hearing these, bee not drawne hereby to beleue in Christ for their salvation, doe either deny the truth of these, (which is to make God a lyar) or despise their owne salvation, so prepared & offered to them; which shall bring vpon them most iust condemnation. And these briefly for those two names *Iesus Christ*, properly belonging to our Saviour, which doe summarily containe all, and so to a wise regarder hereof might suffice to perswade him to rest vpon Christ for salvation.

But seeing the Lord (who knowes how hardly wee be brought

brought to this assurance by faith of our salvation by Christ) hath in that small volume of the new Testament, spoken so much of Christ and the benefits which he hath brought vnto vs, to this end that we might be more stirred vp to seeke to him, and to embrace him for our Saviour: I hope it shall be worth our labour further to consider what the Lord saith. And before I come to particulars, let vs heare, and wonder at *these heapes of heavenly Treasures*, which be brought to sinners in Christ.

Benefits by Christ.

Generall benefits by Christ.

Saveth vs.  
Luk. 2. 32.

Wherein this is the first, *That Christ is sent to saue sinners*, whereof enough was spoken before in the name *Iesus*, therefore now no more thereof.

The next is, that Christ is said to be *a light to the Gentiles*, which was long before prophesied often times by the Prophet *Esay*, saying : *The people that I walke*

Light to Gent.  
Esa. 9. 2.  
42. 6. 49. 6.  
60. 3.  
Mat. 4. 16.



walke in darkenesse. have seene a great light, they that dwell in the land of the shadow of death, upon them is the light shined: which the Evangelist *Mathew* applyeth to Christ, bringing the light of the Gospell, to a blind and ignorant people: And the Apostle *Paul* alledgeth for his warrant in Preaching the Gospell to the Gentiles.

*Act. 13. 48.*

*Ioh. 8. 12.*

*9. 5.*

To like effect, Christ is often said to be *the light of the world*, as he professeth of himselfe, *I am the light of the world*. And of this I vnderstand that which is spoken by the Evangelist *Ioh. 1. 9.* *That Christ was the true light which lighteth every man that cometh into the world.* (that is:) who casteth out the light of the Gospell to all Nations, as the Sunne in the firmament shines to all the world, though many blind never see the light thereof.

Vnder this comparison of  
light,

light, all the benefites which Christ brings vs be contained, light of knowledge, light of grace, and holy life, and light of eternal life and glory. All which be contained either generallly or specially in the former alledged scriptures, and in sundry others. To this head also belongs such Scriptures as shew Christ to be our life, *Ioh. 6. 33. 51. 10. 10. 14. 6. 2 Tim. 1. 10.*

Of all which this is the vse we are to make, that seeing God hath set vp his sonne Iesus Christ in the ministry of the Gospell, to all Nations, where ever it comes, to lighten, and to giue life to every man who heareth it, if he refuse it not, and shut not his eyes against it, as the *Pharises* did: Therefore every one who heareth this, not onely may, but is bound to embrace this light, by a true faith, (that so they may be the children of the light) and that vpon paine

Light contains all benefits.

Vse.

*Ioh. 9. 41.*

*Ioh. 12. 36.*



Ioh. 3. 19.

of condemnation, even as our Saviour himfelfe denounceth againſt all vnbeleeuers, ſaying ; *This is the condemnation, that light is come into the world, and men loue darkeneſſe rather then light.*

3. God is well pleaſed in Chriſt,

Another worthy ground for our Faith is this, that God the Father, when at the baptizing of Chriſt, he ſent downe his holy Spirit in the likenefſe of a Doue, lighting vpon him, ſent a voyce from heaven ſaying ; *This is my beloved Sonne, in whom I am well pleaſed ;* Wherein is meant, not onely that God did loue and like well his Sonne, ( with whom for himfelfe he could neuer be diſpleaſed, there being no cauſe why ) but this rather, that wheras God was extreame-ly offended with all mankind, now he was fully appeaſed by Chriſt, and for his ſake ready to receiue into favour, all that by Faith ſhould receiue him ; and

ſo

so to accept him for vs, and vs in him : which is the same with that, where it is saide, God hath made vs accepted *in his Beloued.*

Ephc. 1. 16.  
5. 2.

And againe ; *That Christ hath given himselfe for vs, an offering and a sacrifice to God for a sweete smelling savour* : meaning, that whereas whole mankinde since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could be acceptable to God ; now by this all-sufficient sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselves, they shall be accepted of God, and their obedience pleasing to God, in his perfect obedience.

Which alone is a sufficient meanes by the operation of the holy Ghost, to draw any that heare and conceiue this, to cast themselves wholly vpon Christ, and to seeke for Gods favour, and all the fruits thereof onely

*Use.*



in this sacrifice of Christ.

Ioh. 15. 1.

Ioh. 6. 35.

Ioh. 1. 14.

Rom. 8. 32.

Esa. 55. 3.

Act. 13. 34.

*We.*

Besides these, there be many other Scriptures, which in generall set out Christ, and his benefits to vs; but if they bee well marked, it will appeare, they be contained vnder these. As for example, where Christ compares himselfe to a Vine, to teach, that as the branch hath his whole life from the stocke, so we haue all our life from him: so doth he call himselfe *the bread of life*, and is said to be the head of the body; That *he is full of grace and truth*. Againe; *He that spared not his owne Sonne, but delivered him vp for vs all, how shall he not with him also, freely giue vs all things?* Againe, *I will giue you the sure mercies of David*: that is, all those good things which were promised in Christ, who was the seede of David.

In all these and many moe, we see the intent of the holy Ghost was,

was, to giue vs in one view, a sight of all that good, which Christ hath brought vs, that hereby every one, who heares hereof, may both wonder at Gods vnspeakeable mercy, in providing so many, and so great blessings in Christ for vs his enemies: and hereby also bee drawne to labour by all meanes to be made partakers of them.

And this shall suffice to haue set out some of the generall promises, and the vse of them, how we are to strengthen our Faith by them.

Onely this I will adde concerning these, that if at any time in our doubts and feares for any particular distresse, wee cannot readily remember some particular promise, whereby we might be comforted; then wee may safely runne to one of these generall promises, (which do containe all particulars) and so apply it to our present neede. As

When speciall want, make vse of generall.



Luk. 19. 10.

for example, if any poore soule should fall into great doubtings of Gods favour, by reason of some great affliction that lay heavy vpon him, or some corruption which he could not master; and in this perplexity could not thinke of any speciall promise, where-out hee might gather some comfort: then may he boldly lay hold vpon any one of these generall promises, and rest therevpon for comfort, in this manner: O Lord thou hast said in thy holy Word (which is the word of truth) that the Sonne of man is come *to save that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe me: therefore I doe wholly rest vpon Christ, and looke for helpe onely by him. The same may be said of all the generall promises, the least of which containe matter enough to support vs in all our feares, if wee could fitly apply them.

Where-

Wherein I doe againe forewarne every one who desires to beleeue in God, and so to liue by his faith, aboue all to deny himselfe, and not to looke for any thing in himselfe, why he should beleeue (which I haue observed to be a maine hindrance from true beleeving:) but to cast all our thoughts vpon God: First, how mercifull he is to provide such helpe for poore sinners in Christ, and freely to offer it vnto them in his Word: and secondly, how faithfull hee is to performe all that hee hath said, that by this meanes the poore sinner may be moued to beleeue in God, that he will surely succour, and comfort him in due season and measure.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals: namely, for the persons

Looke for nothing in thy selfe, to cause thee to beleeue.

For the persons, to whom, first to all.



to whom God Preacheth and proclaimeth these mercies, that they may belecue ( I speake not here, who shall enioy these, who bee onely beleevers and their seed, but to whom these be offered.) From whence bee raised the greatest doubts in many for their salvation, that they know not themselves to be of that number, to whom God doth truly offer these mercies: and no marvell. For as it is not possible, for a rebell against his Sovereigne, to belecue he shall be pardoned, vnlesse he be sure that he is contained vnder the Princes pardon: so no sinner can belecue to haue pardon, till he know that he is in the number of those, to whom the pardon is proclaimed by God in the Gospel; for the knowledge whereof either there must be some speciall marke of difference wherby it may be knowne, to whom the pardon is proclaimed.

med, and to whom not, or els it must be generall to all.

But there is no such speciall certaine difference betweene sinners before faith, whereby one may know the pardon is granted to him, and such as he is, and not to any other : for then might some know themselves to be vnder Gods speciall favour, that is, elected before he beleue, which is impossible by any ordinary meanes : therefore of necessitie the onely way whereby any may know himselfe to be contained vnder the pardon, is this, that he heares that God in his Gospell doth proclaime forgiuenesse of sinne in Christ, without exception, to all sinners, that whosoever heareth and beleeueth, shall bee saved ; the rest shall be condemned for not beleeving, and not accepting this mercy offered to them.

Having in the former part of  
this

No speciall  
difference  
before faith

Note.



Looke not  
to Gods se-  
cret, but to  
his revealed  
will.

2 Pet. 3. 9.  
Ezek. 18.  
23. 32.

Mat. 23. 37.

this Treatise sufficiently proo-  
ved by many Scriptures, this  
point, that *Christ and all his bene-  
fits be freely offered without excep-  
tion to all mankind*, as that one  
place, *Mark. 16. 15.* expressly  
sheweth: I onely now advise e-  
very one, who is kept from be-  
leeving by this, that he knowes  
not whether he be contained  
vnder the pardon or no, not to  
looke to Gods secret will, but to  
attend to Gods revealed will in  
his word, wherein it is expressly  
said, *That God would have no  
man to perish, but would have all  
men to come to repentance*; and so  
oft, *That he desires not the death  
of a sinner*, that hereby he may  
be moued to seeke, and hope for  
that mercie, which God is so  
willing to bestow vpon him, if  
the fault be not in his owne  
selfe, as it was in the vnbeleeu-  
ing *Iewes in Ierusalem*, of whom our  
Saviour complained, saying;  
*How often would I haue gathered  
thy*

*thy children. as the Henne gathereth her chickens vnder her wings? and yee would not.*

A further manifestation of this willingnesse in God to saue sinners, may be seene in his gracious invitation of the vnworthiest to come to the wedding of his Sonne; yea, more by his beseeching sinners to be reconciled to him: and by the many and weightie arguments he vseth to perswade men to beleue, by the great rewards, earthly, and spirituall, temporall, and eternall, which all beleevers shall enioy; and by the fearefull woes which shall fall on all vnbeleevers, both in this life, and that to come, as plentifully is to be seene throughout the Scriptures.

Out of all this, me thinkes, a poore distressed sinner, might thus stir vp himselfe to beleue. If this be certaine, that God would not haue me perish, but

Gods willingnesse to saue sinners  
Mat 22. 9.  
10.

2 Cor. 5. 20

Ioh. 7. 38.  
3. 18.

How to raise faith.

Note.



is very willing to saue me, and therefore hath not onely provided all sufficient meanes to bring me thereto, and made such a generall pardon, as may assure me I am contained vnder it: yea seeing I now know, that I am invited and called to come to Christ, and intreated to be friends with God, then may I be bold to come and assure my selfe, I shall be welcome. Yea, further, if I will not forgoe all these rich rewards tendered vnto me, and pull vpon my selfe most iustly all those woes which God hath threatned against all despisers of his mercies, then must I gladly accept Gods mercy offered to me; and if I finde my vnbeleeving heart to draw backe, then must I ply the Lord with fervent and constant prayers, that he would draw me by his Spirit to come to Christ, and so to rest vpon him for my salvation. And thus much for the  
the

the generall promises, both in regard of the matters promised, and of the persons to whom they be proclaimed, that every one who heares them, may claime his part in them.

Now to come to those speciall benefits which we receue in Christ, which belong to this first point, how our faith is to be strengthened in the assurance of our salvation by Christ: I intend to referre all that I haue to say herein, to these two, 1. our *Iustification*, and 2. the fruits immediatly growing from thence, which I gather out of the Apostle, *Rom. 5.* 1. to be these three, 1. *Reconciliation*, 2. *Adoption*, 3. *Hope of Glory*.

Concerning *Iustification*, it is evident by the Scripture, that all our salvation depends vpon it, that whosoever shall be saved, must be iustified: and therefore of necessitie, he that is not iustified, must needs be condemned;

Speciall  
benefits.

Iustificati-  
on.



demned ; it becometh then every one who looks for salvation, well to conceive, what it is to be justified in Gods sight ; and then to make sure worke, that he may attaine it : yea and know it also, that he is justified : without which, there is no comfort or hope of happinesse. To be justified before God, is, to be made righteous : that is, not onely without all sinne, but having all that righteousnesse which God in his holy law requireth, as *Rom. 2. 13.* So was *Adam* and *Eve* by creation : *God made man righteous.* So was *Christ*, *Such an high Priest it became us to have, who is holy, harmlesse, undefiled separate from sinners, and made higher then the heavens.*

*Ecccl 7. 31.*

*Heb. 7. 26.*

Besides these, not one of the whole stocke of mankinde, was thus righteous, but every soule, young and old, was, is, and ever shall be in this world, voyde of  
this

this righteousnesse, and full of all vnrighteousnesse: As *Rom. 3. 20.* *Therefore by the workes of the law shall no flesh be iustified in his sight.* It followeth then, that all that shall be saved, must be iustified another way, and that is this, by having that perfect righteousnesse which was in Christ alone, to be accounted theirs, as if it had beene in themselves.

Not intending to enter into any further discourse hereof, which may be seene in sundry Treatises, written of this argument; all our care must be, to get this grace in Christ, whereby we shall assuredly be saved. The Scripture is cleare, that this is obtained by faith, and no way els, as besides sundry other Scriptures, the Apostle both soundly and plentifully prooveth, *Rom. 3.* and *Gal. 3.* reade the places, in which we shall see not onely the truth of the doctrine, but many motiues to beleue,



leeue, and imbrace this grace wrought by Christ for vs, and by him freely offered vnto vs, that we might receiue it to our comfort..

To this purpose is that which is said, *Rem. 3. vers. 21. 22. But now is the righteousness of God, made manifest without the Law, having witnesse of the Law and the Prophets, to wit, the righteousness of God, by the faith of Iesus Christ, vnto all, and vnto all that beleene.* And so forward to the end of the chapter; wherein for our purpose, this is chiefly to be considered, That as none are partakers of this benefit of Iustification in Christ, but beleevers: so seeing none can beleue to enioy this, but such as know that God freely and faithfully offers it to them, therefore it is here, and elsewhere oft revealed that as *all haue sinned and are deprived of the glory of God, so are they iustified freely by his grace,*  
*through*

through the Redemption that is in Christ Iesus. Which (as I said) cannot bee vnderstood, that all doe receiue this mercie of Iustification, purchased by Christ; but that as Christ hath wrought it, so God doth indifferently offer it in the Gospel to all: which is more manifested by the words following, vers. 25. *Whom God hath set forth to be a Reconciliation, through faith in his blood, to declare his righteousness by the forgiveness of sinnes that are passed, &c.*

The vse to be made of these, and the like, for the strengthening of our Faith, in the assurance of our salvation by Christ, is this; that every one who would beleeue, doe set before him, on the one side his owne sinfulness and cursedness, to be such, that he is no way able to make any satisfaction whereby he might be delivered: on the other side, that Christ hath made a full satisfaction

*Vse.*



tisfaction vnto his Father for him a miserable sinner, and freely offers it to him; which if hee beleue, it shall be accepted for him, and he thereby saved: that this may draw him, to renounce all hope in himselfe, and so to relie vpon Christ for his Iustification and salvation.

Parts of iustification.  
Forgiuenes of sinne.

This shall be more manifest in the parts of Iustification, which are *forgiuenesse of sinnes, and imputation of righteousness*: and more especially in the former, *forgiuenesse of sinne*, which so vnseparably bringing in the latter imputation of righteousness, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *David* and the Apostle *Paul*, saying, *Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man, to whom the Lord imputeth not sinne.* That it may driue  
} every

Psal. 32. 1,  
2.

Rom. 4. 7. 8.

every man out of himselfe for happinesse, seeing *God iustifieth the vngodly*, vers. 5. and to draw all that shall be saved, to looke for salvation, onely in Gods free mercy, forgiuing their iniquitie, and covering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how the righteous God ( who will not let one sinne & breach of his law to escape vnpunished, without deserved condemnation ) doth yet set free poore sinners, from their sinne and punishment: which is onely by the satisfaction, which Christ hath made for them, in bearing their punishment ; wherewith God being satisfied, doth fully and freely forgiue all those who by Faith accept this mercie offered vnto them.

To this end throughout the Scripture, is this great benefit of forgiuenes of sinne by Christ  
so



Ioh. 1. 29.

Luk. 24. 45.

46.

47.

so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When *Iohn* the Baptist was sent to prepare way for Christ, first seeing Christ comming vnto him, he cried out, *Behold the Lambe of God, which taketh away the sinnes of the world.* Our Saviour himselfe after his Resurrection, appearing to two of his Disciples going to *Emaus*, having opened their vnderstanding, that they might vnderstand the Scriptures, said vnto them *Thus it is written, and thus it behooved Christ to suffer, and to rise againe from the dead the third day; and that Repentance and Remission of sinnes, should be Preached in his name among all Nations, beginning at Ierusalem.* Likewise the Apostle *Paul* preaching at *Antioch*, to the *Jewes* in their Synagogues, said vnto them; *Be it knowne vnto you therefore men and brethren, that through this man (meaning Christ)*

Christ) is preached unto you forgiveness of sinnes: And from all things from which yee could not be iustified by the law of Moses, by him every one that beleeveth is iustified. And so all the rest of the Scriptures, in which it is said, that Christ was delivered to death for our sinnes: And gave himselfe to redeeme vs from all iniquitie. And hath by himselfe purged our sinne. That he bare our sinnes on the tree. That he loved vs, and washed vs from our sinnes. And to shut vp all with that worthie saying of S. Iohn, If any man sinne, wee have an Advocate with the Father, Christ the righteous. And he is the propitiation for our sinnes, and not for ours onely; but for the sinnes of the whole world.

In all of which, what can any man thinke to be Gods meaning, but to provide a meanes to save vs sinners? And therefore whosoever feelles his sinne, and feares Gods wrath, may boldly come

Act. 3. 38.

39.

Rom. 4. 25.

Gal. 1. 4.

Tit. 2. 14.

Heb. 1. 3.

1 Pet 2. 24.

Rev. 1. 5.

1 Ioh. 2. 1.

2.

Vse.



come to Christ, and stedfastly beleeue, that God for Christs sake will forgiue him, *and remember his sinnes no more.* And so much the more, may and ought every one, to whom this good newes of pardon is brought by the Preaching of the Gospell, lay claime to this pardon, and so shall he please God and saue his owne soule; otherwise as his sin shall be exceeding great, so shall his damnation bee more grievous.

I doe therefore againe exhort every poore soule who faine would beleeue, not to make his sinne greater then Gods mercy: but seeing Christ hath borne the punishment of his sinne, and fully appeased Gods wrath for him, and doth expressely call him, and proclaime this pardon vnto him; therefore that hee commit himselfe to Christ, and so giue glory to God in beleeving, that through Christ his debt is discharged,

charged, and he freed from condemnation; so that neither God will, nor the devill, nor his owne conscience, shall be able to lay any thing to his charge: then which what can be more comfortable to a distressed sinner, I know not.

This might content vs, if we were not so full of vnbeliefe: but the Lord both knowing, and pitying our distrustfull hearts, hath said much more to perswade vs of our salvation in and by our Lord Christ Iesus. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sinne and punishment be quite taken away, but that he haue perfect righteousnesse, without which there can be no life: for although these two bee never parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished, and both requi-

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2. Part of  
Iustificati-  
on.  
Imputation  
of righte-  
ousnesse.

red



red in him that is iustified in Godsight. The Lord therefore hath graciously provided a meanes, whereby we (who since the fall of our first parents, haue vtterly lost our originall righte-ousnesse, and be no way able, to attaine such righteousnesse as God in justice requires at our hands ) may recover our losse, and be made perfectly righteous, such as God will allow, and for which he will in his justice grant eternall life. As *Paul* in his glorious triumph before his departure, did boldly professe. For *I am now readie to be offered, and the time of my departure is at hand ; I haue fought a good fight, I haue finished my course, I haue kept the Faith ; Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day, and not to me onely, but to all that loue his appearing. Which one Scripture might suffice to per-swade*

2 Tim. 4. 6.

7.

8.

swade vs, to looke for this righteousness and eternall life, which by due debt (through Gods mercy and the merit of Christ) is made ours. But because this is not so easily seene, much lesse beleaved, that such as wee shall ever attaine to this high dignity, the Lord hath revealed his good will towards vs sinners in this behalfe, that he hath prepared such a perfect righteousness for vs, and made a faithfull and free grant thereof vnto vs, that so we may make it our owne by faith. This is most manifest, in that heavenly comparison, betweene the first *Adam*, and the second *Adam* Christ Iesus, set forth at large, and in many degrees, *Rom. 5. 12. to the end.* The summe of all is this, that the benefit we haue in Christ, doth every way exceede all the hurt we had in *Adam*, as the Apostle himselfe saith, vers. 20. *Where sinne abounded, grace did much*



more abound. vers. 21. That as sin had reigned unto death, so might grace also reigne by righteousness unto eternall life, through Iesus Christ our Lord. Where we see that as sinne through Gods justice brought death: so by Gods mercy, the righteousness of Christ brought to vs eternall life. As is expressely said, vers. 19. For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. Wherein it is cleare, that as Christ by his obedience was perfectly righteous, so by it many (that is, all) that by Faith receiue Christ, are made righteous in Gods sight. To the same purpose it is said that we are made the righteousness of God in him. And that of the Prophet Esay. By his knowledge shall my righteous servant iustifie many: for he shall beare their iniquities. And for this cause is Christ called, The Lord our righteousness: and

2 Cor. 5. 21

Esa. 53. 11.

Ier. 23. 6.

and that he is *the end of the Law,* for righteousness to every one that beleeveth. And for this cause are the Sacraments said to be *seales of the righteousness of Faith,* and to the same intent much : wherein we see how plainly and plentifully the Lord sets out this perfect righteousness, & life thereby in Christ, to be made ours. Which if any shall but neglect, and passe by, and not accept, how shall hee escape most iust condemnation ? As wee reade *Heb. 2. 3.* speaking of the same matter.

23. 16.  
Rom. 10. 4.

4. 11.

How then can this but perswade every one, who desires salvation, with both hands (as wee say) to receiue this great gift of Christs righteousness to be his : wherevpon depends so certainly his eternall happinesse. And how iustly shalt thou perish, who hearing of this great goodnesse of God, prepared in Christ, and offered in the Gospell to thee,

Vse.



and yet wilt not receiue it? But either securely neglect it, or at least by thy vnbeliefe, depriue thy selfe of so incomparable a benefit. I can say no more to perswade thee: but I beseech the Lord to perswade thee; and doe thou giue the Lord no rest, till by his Spirit he draw thee, to embrace this benefit, to thy euerlasting comfort.

Fruits of  
Iustificati-  
on.

Now to come to the fruits of Iustification, which be so many effects of Gods grace accompanying and following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glorie*: I am not ignorant that these be set in another order diversly, by diuers Divines, which is not much materiall; for all consent, that they bee speciall benefits, which Christ hath purchased for vs by his death and obedience, and serue much for the assurance of our salvation. Whereas on the contrary the ignorance  
or

or doubting of them, must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe so depend vpon the former of our Iustification, that he who is iustified, cannot want these; and without a man be iustified, he can never enioy any of them, either to be at peace with God, much lesse to come into so high favour, as to be adopted and made Gods childe, and heire of all his blessings; and lest of all, attaine such hope of everlasting glory with God in his kingdome, as might make him here in this vaile of misery, not onely to cheare vp his heart in the expectation thereof, but outwardly to reioyce, and holily to boast thereof: seeing, I say, the iustified man, and none els hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in



such sort as hath beene alreadie shewed.

But seeing the Scriptures doe oft make mention of these, that God hath prepared and offered these to vs in Christ: it shall be to our comfort to take knowledge of them, and so labour for the right vse of them.

Page 91.

Reconciliation.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our faith, out of *Rom. 5. 1. &c.* to set out the great and precious fruits which are gotten by Faith, thereby to provoke all, more to labour for faith: I may now be the more brieve, especially seeing the Scripture including them in the former, is not so plentiful as in the former. For the first of these, *Reconciliation*, I vnderstand, that whereas before we were in Christ, we were enemies to God by reason of sinne. Now by Christ we are reconciled and made friends, as *Rom. 5. 10. For*

if

if when wee were enemies, we were reconciled by the death of his Son, much more being reconciled, wee shall be saved by his life. So likewise notably is this set forth. 2 Cor. 5. 18, 19, 20. All things are of God, who hath reconciled the world unto himselfe by Iesus Christ, and hath given vs the ministry of Reconciliation. For God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them; and hath committed to vs the word of Reconciliation. Now then are we Ambassadors of Christ: As though God did beseech you through vs, we pray in Christ stead, that yee be reconciled to God.

In both which Scriptures these two things I obserue for our purpose;

First, That we being ranke enemies to God, Christ by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father unto

2 Observations.

I.



mankinde; yet not so, that any haue the benefit thereof, but they who gladly doe accept it.

2

The second is, That seeing none could so much as know this, much lesse haue warrant to beleeue, to haue any part in it: Therefore the Apostle as a faithfull disposer of the secrets of God, plainly affirmes, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankind, (though againe I say, none but beleevers enioy it.) And the more to draw vs to beleeue, that God hath granted out a Commission to the Ministers of the Gospell, to Preach and publish this good newes of Reconciliation wrought by Christ betweene God and man: and that they should by all means labour to perswade men; yea (which is wonderful) he saith that God by his Ambassadors, doth intreate them to be reconciled to God,  
thar

that is, to accept this vnheard of mercy offered to them.

These things when I consider, I cannot but admire Gods vn-speakable mercie, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming thereof: yea our senselesse neglect of our chiefeist good, and our deadly vnbeliefe; by which we depriue our selues of so vnvaluable treasure, freely offered vnto vs. What may be said more to mooue our stonie hearts either to desire, or to accept so great grace I well see not: but this I see, and am sure of, that it shall be more tollerable for Turkes and Pagans in the day of iudgement, then for thee whosoever thou art, who liuing in the Church, doest either despise or so distrust this bountie of the Lord, that thou doest not receiue it.

As for such who preferre any worldly thing before this vn-

mat-

Gods great mercy.

Note.



Swine.

Rev. 22. 11.

Weake be-  
leevers.

Ephe. 2. 3.

Col. 1. 21.

matchable mercy, and so if not grossely reiect it, yet securely neglect it, and as Swine trample such precious pearles vnder their feet: I say no more, but *he that is filthy let him be filthy still.* But for such poore foules, as doe highly prize this exceeding favour, to be reconciled vnto God, and onely be kept from it by distrustfull feares, that it is not for them (they being so vnworthie.) I beseech them in the Lord, deeply to weigh what hath beene said to draw them to belecue, and for example, to set before them Gods dealing with the *Ephesians*, of whom the Apostle saith, *That when they were dead in trespasses and sins,* (which is as bad as may be, yet he heaps more of their wofull condition, vers. 2. 11. 12.) *yet these were quickned in Christ:* so likewise the *Colossians*, being before their conversion *strangers, and enemies, because their mindes were set on e-*

vil

*vill workes, were reconciled to God, &c. And to say the truth, so is it with all that be converted, as Paul testifieth of himselfe, and all other belcevers before their effectuall calling, that they had their conversation in times past in the lusts of their flesh, in fulfilling the will of the flesh, & of the mind, and were by nature the children of wrath as well as others.*

All which if a poore sinner shall consider, that others in as bad a state as he, and many farre worse, were receeived to mercy: and that God doth in mercy as freely offer it to him as them, and is as faithfull as ever to performe what he saith: this doubtlesse will in time moouē him to expect like mercy at Gods hands, if he shall with patience waite the Lords leisure, and never giue over earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus wil I leaue this point (ha-  
ving

All before  
faith, dead  
in sinne.

Vfe.



Peace.

ving said more then I purposed:) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God and vs, whereof *Rom. 5. 1. Ephes. 2. 17.* and els-where oft; that it may bee referred to this head.

Adoption.

1 Sam. 18.  
23.

1 Ioh. 3. 1.

Now we come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high favour of God, whereby he maketh those who be iustified by Christ, and so reconciled, his owne children and heires of all his blessings. If *David* thought it no small preferment to bee sonne in Law to King *Saul*: what may bee thought of this? And therefore the Apostle *Iohn* calleth all to an admiration of that vnspokeable *love of God, in calling vs to be the sonnes of God.*

Wherein wee haue to consider, not onely the excellency of  
this

this estate, but the certainty of it, without which wee could haue no comfort by it. This certainty appeares as in this, that God hath called all true beleevers to be his sonnes: so further in the next verse where he saith, *Dearly beloved, now are wee the sonnes of God, though (as he saith) it appeares not what wee shall bee.* To this purpose well serveth that gracious promise which the Apostle citeth out of the Prophet Hosea, *And it shall be in the place where it was said unto them: yee are not my people, that there they shall bee called the children of the living God:* So likewise when the Lord promiset<sup>h</sup> to such as shall separate themselves from the wicked: *And I will be a Father unto you, and yee shall bee my sons and daughters, saith the Lord Almighty.* Againe, *Hee that overcommet<sup>h</sup> shall inherit all things, And I will be his God, and he shall be my sonne:* these promises must be

Certainty  
of adoption.

Rom. 9.26.

2. Cor. 6.  
18.

Rom. 21.7.



Gal. 3. 26.

be the cause of our faith, and our faith the cause of our obedience, as hath beene said. And therefore it is said, *Yee are all the sonnes of God by faith in Christ Iesus.* And yet much more to our present purpose, is that excellent Scripture, *Gal. 4. 4, 5, 6, 7.* which containes much for the strengthening of our faith in this whole point of the assurance of our salvation, therefore I rehearse it all : *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law : that we might receive the adoption of the sons, And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father.* Wherein (to passe over all the rest) this is evident, that a maine end why God sent his Sonne to redeeme vs miserable sinners, (who are by nature vnder

vnder the curse of the Law) was this, that wee might by this redemption by Christ bee made Gods children, and, as the Apostle saith, *If children, then also heires, even the heires of God and coheires with Christ*, as it followeth in the former Scripture, *Gal. 4.7. Wherefore thou art no more a servant, but a sonne; now if thou be a son, thou art also an heire of God through Christ.*

Rom. 8.17.

Vse.

If this be so (as the deuill himselfe cannot deny) who can sufficiently admire and magnifie the *bonntifulnes and loue of God to man*, by so great a price to purchase so high a dignitie, (as the Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome?

Tit. 3.4.

Ioh. 1.12.

But me thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it ware his owne: but seeing



*Obiect.*

ing the Scripture oft witnesseth, that they be but few who attaine this favour, how may I who am so unworthy, so full of sinne, and void of grace, ever hope to bee a partaker hereof.

*Answ. I.*  
Why so few  
Gods children.

This being so great an objection, and so common, whereby many bee kept from beleeving, it is meet to be well answered. It hath two parts: first, that so few come to bee Gods children, to which I answer, first, the fault hereof is not in God, who (as oft hath beene said) hath so largely proclaimed life in the Gospel to every sinner. Againe, if there were an almes of great value cast among many, which a few only could enioy, what scrambling is there who could get it?

*Mat. 25. 26.*

A memorable storie of late yeares, I will relate to bee a witness against all such *wicked servants, and slothfull*, (as our Saviour calls them) who hearing that a few shall bee saved, will let others

thers strive for it, and be content to goe without it themselves; which is indeed, and so the Lord will count it, a flat despising of his mercy offered vnto them. A rich woman gaue at her death a dole of sixe pence to the poore that came to Leaden Hall in London, for which there was such striving that many were troden to death; how shall these rise in iudgement, against our dainty, idle, ambitious, covetous, and voluptuous worldlings, who every one in their kinde, strive extreamely for their desires, but take no paines to bee saved?

But to leaue these, and to come to the second part of the obiection, which concernes a better sort, and farre nearer salvation, who bee kept backe by their vnworthinesse; whom as I much pity for their vncomfortablenes, so can I no lesse blame for their ignorance, that after so long

A story of  
striving for  
six pence.

*Answ. 2.*



Naturall  
pride.

long preaching of the Gospell, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great, and all vnworthy (as in the last point before this was shewed:) yet these poore foules doe sticke so fast in the mudde of their naturall pride of Popery, as to seek for some worthinelle in themselves, for which God should make them his sonnes. To conclude then this point, seeing God is a free giver of this high favour of Adoption; and no feller of it; and seeing hee so freely offers it to thee in Christ; beware, that neither by idleness, nor proude ignorance, thou depriue thy selfe of it, but thankfully accept it; so shalt thou be saved.

Hope of  
glory.

The last speciall benefit which wee receiue from Christ, as a fruit of our iustification, serving for strengthening of our faith in the assurance of our salvation,

on, is the *Hope of Glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that we may enioy in this life, such a hope and expectation of everlasting glorie, as may both inwardly cheere our hearts, and cause vs outwardly to confesse the same, to the glorie of God, encouragement of other faithfull people of God, amazing of the wicked, and strengthening of our selues, to hold out to the end, against all discouragements whatsoever. That God hath provided such a stay, to support vs in all the changes of this life, may sufficiently appeare by that which we reade, *Heb. 6. 17, 18, 19.* a Scripture containing great force for the strengthening of our faith, in the certainty of our salvation, as we shall see.

*Wherein God willing more abundantly to shew vnto the heires of promise, the immutability of his counsell,*



counsell, confirmed it by an oath. That by two immutable things, in which it was not possible that God should lye, wee might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us; which hope wee have as an anchor of the soule, both sure and stedfast, and which entreth into that which is within the vaile, whither the fore-runner is for us entred, even Iesus made an high Priest after the order of Melchisedech. Wherein be these heavenly matters contained, which I will onely lay open, and so gather out that which makes most for our present intention, to make vs more sure of this grace, the hope of glory.

1. Gods decree and everlasting counsell concerning our salvation, is *unchangeable*.

2. It was Gods good pleasure to make this exceedingly manifest.

3. The persons to whom  
God

God would thus manifest his counsell, were the *heires of promise*.

4. The means whereby God would thus manifest his counsell, was this, That what he promised, he *bound with an oath*.

5. These two evidences of Gods counsell, be sure and vnchangeable.

6. *It is impossible that God should lie in these.*

7. By these wee may haue *strong consolation*.

8. They who shall haue strong consolation must make hope *their refuge*: that is, holde fast on it.

9. That hope is set before them to hold *fast* by.

10. This hope is to our soules in tentations, as an *Anchor* to a ship in stormes.

11. This Anchor which will hold, it is *sure and stedfast*.

12. It is entred vpward into *heauen*, as our earthly anchors be



bee cast downewards.

13. Christ our *forerunner* is gone to heaven for vs.

14. *Christ is our everlasting high Priest.*

Behold what store of heavenly matters bee heere contained; which when I did consider so closely folded vp, and so well furthering the point in hand, I was drawne thus to vnfolde them. Among all, this is speciall for our purpose, that Almighty God as a loving Father having provided for his children a good estate, was very carefull to make it sure vnto them, and therefore hath given two such evidences as cannot deceiue, his promise and oath; that we being perswaded heereby, might in all our feares, for our refuge, cast our hope vpon his fidelity: so shall wee be safe, and haue strong consolation, Wherein we see the singular vse of this hope of eternall life, *that*  
it

it is hope which makes vs not ashamed, as the Apostle speaketh, and the Prophet David exceeding oft the same: Yea, that we are saved by hope: that is, we are so assured of our salvation, as if wee possessed it already; and therefore doe with patience wait for it. There is much in this Scripture to this end, that as the whole Creation as it were groaneth and travellet in paine, with earnest expectation, waiting for the manifestation of the sonnes of God, what time they shall bee delivered from the bondage of corruption into the glorious liberty of the children of God: So all true beleivers (who haue the first fruits of the Spirit) groane in themselves, waiting for the Adoption: to wit, the redemption of their bodies: that is, for a full glorification of soule and bodie. This is to be seene in the liues and deaths of Gods faithful servants, who for this hope, endured the Crosse, and despised

L

shame

Rom 5.5.

Psal. 25. 3.

Rom. 8. 23.

Heb. 12. 2.



Heb. 11. 26.

1 Thes. 2.

12.

1 Pet. 1. 3.

same, as it is testified of our Saviour himselfe; and of *Moses* that hee did choose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: esteeming the reproch of Christ greater riches than the treasures in Egypt, for hee had respect to the recompence of reward. The same is to be seen in all that honourable company mentioned, *Heb. 11.* And so in all the holy Martyrs in all ages, what was it, but this hope of glorie, after a short suffering, which made them willingly to endure so great and sore persecution? I might bee long in this, for the Scripture speakes much hereof, exhorting vs to reioyce in hope, making it the end of our vocation, and regeneration: God hath called vs to his kingdome and glorie, God according to his mercy hath begotten vs againe to a lively hope, by the resurrection of Iesus Christ from the dead, to an inheri-

ritie

ritance incorruptible, undefiled, that fadeth not away, reserved in the heavens for us, &c. And more to like effect as doth follow, well worth our reading, and carefull consideration, serving much the comfort of Gods children.

Out of all which this is that I gather, seeing this hope of glory is so sure an Anchor in all stormes, so strong a Helmet in all our battells, that wee therefore carefully provide our selues of this grace: yea rather seeing God hath so plentifully provided it for vs, and given vs so many promises heereof, and hath called vs hereunto, and so oft exhorteth vs to reioyce in this hope of glory; all this should mooue vs to hold fast the profession of our hope without wavering, *For hee is faithfull that promised,* as the Apostle exhorteth: otherwise wee shall call Gods truth and faithfulness into question, which is a high de-

*Vse.*

Heb. 10, 23



gree of tempting God, and no lesse provocation of his high displeasure: whereas on the other side by casting this anchor in any storme, wee shall be sure to escape shipwracke, and so in the end arriue at our desired port of everlasting salvation.

Thus haue I now shewed as briefly and plainly as I could, how every one who is troubled with vnbeleefe, about the certainty of his salvation, namely, whether such as hee (so voyd of all grace, and so full of all sinne) may bee bolde to beleeue, and thereby be assured to bee saved by Christ; and to this end, that his sinne is quite forgiven, and he accepted as righteous in Gods sight, so reconciled to God, and adopted to bee Gods childe, that hee may reioyce in hope of the glory of God; how such an one (I say) may get and daily encrease this assurance of faith,

faith, that there is no *condemnation* to him belonging, but that he hath everlasting life, and is passed from death to life; then which what can bee more well-come & comfortable to a troubled conscience, I well see not. And therefore (as oft before) I exhort all that feele this weaknesse of faith concerning their salvation, aboue all to obserue these and such other Scriptures (whereof there be many) wherein Christ and salvation be offered to poore sinners, that they (who haue as good right to them as any,) may not for any thing they see in themselues, put these promises from them, as not made to them. But rather in admiration of Gods wonderfull goodnesse, mercy, and compassion vpon such vnworthy wretches, to giue glory to God, in beleeving and accepting this mercy so freely offered: which they must doe before they shall

Obserue  
Scriptures  
concerning  
Christ.



see such a true change of heart and life in them, as they earnestly desire, and for want whereof, they thinke they ought not to beleue; which is to such (if not the onely, yet) the chiefest lette and hinderance from faith: whereas on the other side, when it shall please Gods Spirit, by these his free promises to draw them to beleue, and though weakely, yet truly to stay themselves vpon Gods great mercy so revealed to them; then assuredly shall they see and feele this change in their hearts, that they know not what to say or thinke of Gods mercy, in pardoning such as they feele themselves to be. This cannot but breed an vnfeined loue in them to God, with an earnest desire and true purpose to glorifie him; which be the chiefe parts of a holy life, and surest proofes of saving faith: which can no more want these, then a true fire can bee with-

without heate (though too many carnall Gospellers thinke otherwise,) and so miserably perish.

Having thus seene how wee are by Gods promises to get and increase our assurance by faith, that we be Gods children: Now it followes, that wee consider what be the markes of Gods children, whereby we may bee further assured thereof. Among which markes, seeing Faith it selfe is the first and surest prooffe that we be Gods children, and to this end, many precious promises be made to such as doe already beleue; as the former promises were made to beget and increase Faith. It is meete that we take some view of these, not for the strengthening of our Faith, but that by our faith (be it small or great) we may haue a sensible assurance of our salvation. To which purpose may this serue, that we who beleue in

Faith a  
marke, we  
be Gods  
children.

Promises  
made to  
beleuers.



Believers  
be blessed.

Ioh. 20. 29.

Mat. 13. 16.

16. 17.

Believers  
saved.

Mar. 16. 16.

Rom. 1. 16.

10. 9.

Ioh. 3. 15.  
16.

5. 24.

12. 46. 11.  
26.

Christ, are so oft said to be blessed, as our Saviour said to Thomas, *Blessed are they who have not seene, and yet have beleevved: and againe, to his Disciples, Blessed are your eyes, for they see, &c.* And likewise to Peter, *Blessed art thou Simon Bar Iona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and the like many: to the same end also it is said, That he who beleeueth shall be saved: That the Gospell is the power of God unto salvation, to every one that beleeueth. Againe, If thou confesse with thy mouth the Lord Iesus, and shalt beleene in thy heart, that God raised him from the dead, thou shalt be saved: and againe, Whosoever beleeueth in Christ, shall not perish, but have everlasting life, yea hath everlasting life, Ioh. 6. 47. and is passed from death to life. Againe, I am come a light into the world, that whosoever beleeueth in me, shall not abide*

in darknesse : and though he were dead, yet shall he live, and shall never die. The same also is intended in these Scriptures, in which forgiveness of sinnes, righteousness, and iustification are promised to beleevers. *Act. 10. 45. Rom. 10. 4. Act. 13. 30. Rom. 4. 5. 5. 1.* So likewise it is said, *Wee are made the children of God by faith ; and as many as received him to them he gave power to be the sonnes of God, even to them that beleeve in his name.* Lastly, (to heape vp no more of this kinde ) to this end is that ; *Christ shall come to be glorified in his Saints and be made marvellous in all them that beleeve, &c.* In all these and many the like promises, made to such as doe truely beleeve in Christ, may evidently appeare, that if any doe know, and can prooue themselves to be in the Faith, as the Apostle speaketh, by this he may be infallibly assured of his salvation.

All grace  
promised to  
beleevers.

*Gal. 3. 26.*  
*Ioh. 1. 12.*

*1 Thes. 1. 10.*

*2 Cor. 13. 5.*



Many deceived.

2 Pet. 1. 10.

Wherin seeing the greatest part of Professours of Christian Religion be deceived, saying, they haue faith, when in truth they haue none, it highly behooues such as looke for better comfort, aboue all to beware their hearts doe not beguile them herein, *and to bestow all studie to make their calling and election sure,* that they may know that Christ dwels in them : otherwise they cannot *be approoved* neither by themselves, nor any others, to be in the state of grace.

Thus much for faith it selfe, wherby we may certainly know that we be Gods children, heires of salvation, and cannot perish. We are now further to see some speciall fruits of our faith, which be the effects of Gods Spirit in all true beleevers, and be so many markes whereby they doe know themselves, and be knowne to others, that they be Gods sheepe, and so be further  
evi-

evidences and assurances, that they be Gods children, and shall be saved.

Among all, this gift of the Spirit is a sure marke of our salvation, in which respect, it is called a *Seale*, *Ephes. 1. 13*. Where the Apostle setting out the conversation of the *Ephesians*, layes downe both these evidences: First, of their Faith, secondly, of this gift of the Spirit: saying, *In whom yee also (have obtained inheritance) after that yee heard the word of truth, the Gospel of your salvation; wherein also after yee believed, yee were sealed with the Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory.* In which we see the Lord deales with vs according vnto the manner of men; who in their conveyances of land doe not onely giue writings to make knowne their grants, but to make

Assurance  
by the  
fruits of  
faith.

1. By the  
gift of the  
Spirit.



make them sure, doe set Seales to their writings, and besides doe giue a turfe of the land to assure the possession: so the Lord having given vs his word and writing for saluation in Christ, thereby to make vs beleue, doth also giue his Spirit to manifestly to worke in them, that they be thereby more assured, that Christ is theirs, and that by him they shall inherite eternall glory.

Spirit an  
earnest,

2 Cor. 1. 22.

5. 5.

For which cause, it is said, they were sealed with the Spirit of promise (that is, which was promised to all beleevers.) And this gift of the Spirit, is said to *be as an earnest penny*. to assure vs we shall enioy the full bargaine, or rather the whole gift of perfect happinesse in Gods Kingdome. Of this I vnderstand that of the Apostle, where he saith that though some who had made a faire profession, were now fallen away from the faith,

*Never*

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquitie. Where he makes the foundation of our salvation to be Gods election; and a seal or stampe whereby wee be knowne to be Gods children, to be an holy life, a part whereof is departing from iniquitie. Thus then we may see in generall, that the gift of the sanctifying Spirit, which is the first and chiefest fruit of faith, and roote of other graces necessary to salvation, is a most sure evidence, that we be the children of God, & heires of salvation by Christ; which might suffice to assure any man of his state to be very good, if he be not deceived, but be sure hee hath received this sanctifying Spirit: for so the Apostle, 1 Ioh. 4. 13. reasoneth, *Hereby we know that we dwell in him,*

2 Tim. 2.  
19.



*him, and he in vs, because he hath given vs of his spirit : as was further spoken in the former part of this Treatise, and is now for our better assurance that we be in Gods favour, more largely to be laid open, if not in all, yet in the most principall effects of this Spirit dwelling in vs.*

**Assurance  
of salvation  
by keeping  
Gods com-  
mande-  
ments.**

Among which, good order requireth to beginne with that which is most generall, and contains the rest: namely, the keeping of Gods commandments, which in sundry places is made a sure marke of saving grace. This is manifest in that divine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not. Among which this is one, the keeping of Gods commandments, as 1. epist. chap. 2. ver. 3. *And hereby we know that we know him, if we keepe his Commande-*

*ments :*

*ments*: the meaning whereof, is, that the conscionable endeavour to frame our liues, according to Gods will revealed in his Word, is a most certaine marke, that we be true beleeuers, and so the true children of God and heires of glory. To this end is that, *1 Ioh. ch. 3. 22.* where he makes this keeping of Gods Commandements, an evident note that we are in Gods favour: so that, *Whatsoever we aske, we receiue of him.* And againe, *vers. 24.* He that *keepeth his commandments dwelleth in him, and he in him.* It would be too long, and I thinke needlesse to heape vp more of this argument: for the Scriptures are full of these promises made to the righteous, to obedience, to such as walke in Gods way, *hearken to his vseyce, beare much fruits, be new creatures,* and many of like sort. All meaning the same thing, to lead a godly life, which whosoever doth



doth in truth, though with much weakenesse, hee may certainly thereby assure himselfe of his salvation.

*Use.*

Which if many a poore soule (who haue a good care to please God, and that of very loue vnto him for his mercy) would consider, it might comfort them against all their feares and doubtings, rising from the sense of their infirmities, which for iust causes God doth leaue in his deare children. And therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God, and their owne soules, and not to rob God of his honour, and themselves of their comfort in doubting of his favour, but rather acknowledge the gracious worke of God, in so renewing them by his Spirit, that whereas by nature they had no care to please God, nor conscience of o-

bedience: Now God and their owne consciences doe witnesse, and Gods people doe see, it is their chiefest endeavour to please God in all things, and their greatest griefe to offend him: wherevpon they may certainly conclude, That they are in the state of grace, notwithstanding the burthen of their infirmities, vnder which they groane, and oft desire to be dissolved, and to be with Christ.

Me thinkes, this might abundantly suffice, to confirme any truly converted soules, that their case is good, and their end shall be safe, notwithstanding the many sore battailes and blows they meete withall by their corruptions, yet dwelling not reigning in them.

But seeing the Lord ( who of old saw how hard it would be for vs, to hold fast this assurance of our safetie, especially when our enemies seeme to haue the

vpper

Particular  
duties,



vpper hand, ) hath made so many promises of salvation, not onely to generall obedience, but alinost to all particulars, that that though wee many times, cannot fetch comfort from some duties, and fruits of our Faith, yet we may from others, and never want some true evidences of our faith and happinelle. It shall be expedient to set downe some chiefe, referring the diligent reader of the Scriptures, to take a patterne by these to obserue and make vse of the rest as he can.

1. True a  
marke of  
happinelle.

Among all, the first and chiefe fruit of faith, is loue to God, and all them which belong to him, to Christ and to all his members; all which be vnseparably ioyned, and doe all proceed from the loue of God to vs, as *1. Ioh. 4. 19. Wee loue him, because he loved vs first.* From whence we may soundly gather, that as Gods loue is the cause of our  
loue

loue of him; so our loue of God is a certaine prooffe that wee are loued of God, and shall be everlastingly blessed and saved by him; which the Apostle *Iames* expresseth, *That God hath promised the crowne of Life,* (and in another place) *The kingdome to them that loue him.* The same also is intended in that heavenly saying of the Apostle, *And wee know that all things worke together for good to them that loue God, to them that are the called according to his purpose.* And the same may be gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither hath entered into the heart of man, the things which God hath prepared for them that loue him;* And to like effect, *But if any man loue God, the same is knowne of him.* In all which and the like many, our loue of God is made a certaine prooffe that we be in Gods favour, and heires of his kingdome:

*Iam. 1. 12.  
25.*

*Rom. 8. 28.*

*1 Cor. 2. 9.  
And 8. 3.*



Our loue  
to Christ.  
Ioh. 14. 21.

23.

dome: so likewise is our loue to Christ, as he himselfe professeth, *And he that loveth me shall be loved of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.*

Loue of our  
brethren.

Ioh. 13. 35.

1 Ioh. 2. 10.  
chap. 3. 14.

In like sort our loue we beare one to another as brethren and members of the body of Christ, is made an infallible marke, that we belong to Christ, as hee said to his Disciples, *By this shall all men know that ye are my Disciples if you love one another.* And for further prooffe hereof wee need goe no further, then to the first Epistle of Iohn, in which this brotherly loue is oft set downe, as a sure evidence, that we are in a blessed estate; *He that loveth his brother abideth in the light, and there is no occasion of stumbling.*

ling in him. Againc, wee know  
that wee are passed from death to  
life, because we loue the Brethren.  
And in another place, If we loue  
one another, God dwelleth in vs,  
and his loue is perfected in vs. And  
a little before in the same chap-  
ter, Beloved let vs loue one ano-  
ther ; for loue is of God, and every  
oue that liueth is borne of God.  
And againc verse 17. Herein is  
our loue made perfect, that we haue  
boldnesse in the day of Iudgement.  
Yea more, our Saviour teacheth,  
that the loue of our enemies is a  
good prooffe that wee are the  
children of God, as both the E-  
uangelist *Matthew* and *Luke* re-  
port. The places be knowne.

4. Ver. 12.

Verf 7.

Loue of our  
enemies.

Math. 5. 44.

45.  
Luk. 6. 35.

Use.

From all which wee see how  
any (who calleth in question,  
whether hee hath true faith, and  
be in the state of grace) may by  
this grace of loue assure him-  
selfe that he hath true faith, and  
so shall be saved. Onely we must  
take heed wee deceiue not our  
selues

Take heed  
of deccit.



2. Marks of  
true loue.

selues with a vaine carnall loue,  
(as many doe) which shall ap-  
peare by these two especially,  
whether our loue come from  
Faith, and secondly breede true  
obedience; which if it doe, it is  
sound, and a sure warrant of sa-  
ving grace: otherwise if either  
of these bee wanting, then our  
loue at best is but naturall,  
which can be no prooffe of true  
happinelle.

Fruits of  
loue.

Rom. 13. 10  
Col. 3. 14.

For further manifestation  
hereof that our loue is sound,  
and so our faith, and safety, wee  
neede no other arguments then  
to see what bee the fruites that  
grow from hence. For the Scrip-  
tures in sundry places make  
loue the root of all fruites of a  
godly life, calling it the *fulfilling*  
*of the Law, and the bond of per-*  
*fectnesse*, So that if our loue bee  
fruitfull in holinesse to God,  
and in righteousness to men, it  
will manifestly declare that wee  
be the true children of God.

Here-

Herein may well come in the first place, *the feare of God*, which if it come not from loue, and be not tempered therewith, is but a servile feare, & not that holy feare which is made such a marke of Gods children, that it is vsually made a surname to them all, to bee such as feare God: As, *Blessed is the man that feareth the Lord, and greatly delighteth in his Commandements; He will blesse them that feare the Lord both small and great.* And the like many. That which we are heere chiefly to regard, is, what high commendations are given to this fruit of Faith, the feare of God, whereby hee that feeles this grace, may know hee is truely converted, and shall be saved. This is to be scene in all those Scriptures, where they that feare the Lord be pronounced blessed, as in the last fore-named places, and so *Psal. 121. 1-4.* meaning hee that feares the Lord,

2. Feare of God.

*Psal. 112. 1.  
115. 13.*



*Psal. 31. 19.*

*Accepted.*

*Act. 13. 26.*

*Psal 25. 12.*

*& 147. 10.*

*Psal. 145.]*

*19. 147. 12.*

*Mal. 4. 2.*

Lord, is and shall be every way blessed: To the same purpose be those Scriptures, which set out the greatnesse, and perpetuity of Gods mercy to those that feare him, *Psal. 103. 11. 17.* and *Luk. 1. 50.* the places be knowne. Such is that, *O how great is thy goodnesse which thou hast laide vp for them that feare thee!* The like *Eccles. 8. 12.* It would bee long to cite all of this kinde. There be some, that such as feare God are accepted of him, *That God will teach the man that feareth him in the way that he shall chuse,* And more in the same Psalm to the like effect. The *Angell of the Lord encampeth about them, they shall not want any good thing.* The Lord will fulfill their desire; hee taketh pleasure in them. And to end this, *The Sunne of righteousness shall rise vp to these, and the reward of eternall life shall bee given them,* *Reu. 11. 18.* If this bee not sufficient, I know not what

what may bee, to perswade any man who findeth this true feare of God in his heart, that hee is and shall be blessed for ever.

It behooveth therefore all that would haue this comfort, to make sure to themselves, that God hath put this holy feare into their hearts, and so may they rest assured of Gods loue. |

Thus would I leaue this point, but I feare some tender consciences will aske, how may I know that I haue this holy feare in mee; whom I might send to that briebe note of difference that I gaue a little before, which in my opinion, is the best difference betweene the good feare and the bad; namely, the holy childe-like feare, comes from the loue of God, the other at the best from self-loue; which may goe farre, yet can it never come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere

M obe-

Use.



Eccles. 12. 13

obedience, which the Holy Ghost makes the fruite of the feare of God, *Feare God and keep his Comandements.* He that feels Gods rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by Christ) to breed in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though never so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man need not doubt, but that he hath the true feare of God, which is so certaine a marke of Gods favour, and of everlasting happinesse.

And this is the vse Gods children are to make hereof. Thus we see how the faithfull may by these two particular fruites of their faith, loue and feare, bee

con-

confirmed in the assurance of their salvation by Christ.

The same may be shewed in all the rest, which the Scripture makes to be so many testimonies of saving grace and happinelle to those that haue them : As *Blessed are the poore in spirit; they that mourne, the humble, meeke, such as hunger after righteousness, mercifull, pure in heart, peace makers, persecuted for righteousness sake.* All which are in this place gathered together by our Saviour Christ, to crosse the corrupt opinion of the world, and to shew that they whom the world account aboue all men most miserable, are indeed truely and onely happie.

The like he doth in other places, where he maketh *the denying of our selues, taking up the Crosse, and following him, forsaking all for him, and for the Gospell, to be sure tokens to be his, who shall haue an hundred fold in this world, and*

Many o-  
ther fruits  
of faith.

Mat. 5. 3.  
10.

Mat. 16. 28.

19. 29.

Mar. 10. 30.



Luk. 9.

*in the world to come life everlasting.*

To end this whole matter of assurance of salvation, and to passe over many other fruits of Faith, which doe proue the same, as *the confession of sinne, mortification thereof, overcoming, and Perseverance* : All which be oft made certaine proofes of happinesse.

Vse.

This is the maine vse which is to be made of all these, (as hath oft beene said) that when (as it oft falleth out with Gods children, especially such as haue weake faith and tender consciences) they beholding their pronenesse to sinne, and deadnesse of spirit to all holy duties, doe fall into great feares and doubts of their salvation, this may be some stay vnto them, that they may see some of these fruits of their faith in them, even when they be at the lowest ebbe of grace, by which they  
may

may comfort themselves, that though they be very sicke and weake, yet they be not starke dead. For whose sakes I will adde this observation by mine owne experience, wherewith I haue quieted the mindes of many much perplexed in this case, for that they could not see they had any faith, that there is a true liuing faith in many, who haue no feeling thereof.

I haue observed these foure vnfallible proofes. First, where Faith is, and not felt, the partie in whom it is, and cannot see that he hath any faith, is grieved for want of Faith, and cannot be quiet for want of it, but mour- neth, as if he had none; which for the most part is the state of those that be truely afflicted in conscience, who faine would belecue, but yet in their owne sense doe not: And yet in my ex- perience I never knew any such (who had any knowledge of the

4. Marks of  
faith which  
is not seene.

1. Vnquiet  
for want of  
faith.



doctrine of Faith) but indeed they had some Faith, though they saw it not.

2. Spare no  
meanes to  
get faith.

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet feele it not, be very painfull in vse of all good meanes, both publike and private, by themselves and with others, wherby they might hope to get this precious gift of Faith; which hardly would any doe if he had not some taste of the sweetnesse of Faith, though he feele it not, which so stirres vp his heart to seeke after it: and therefore I hold this constant seeking of faith, to be a token of some to be in him alreadie.

3. Carrie a  
good heart  
to God.

A third and more principall effect of Faith in these, is this; that though they see not Gods Fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themselves, why they haue no more grace;

grace; yea, they will commend Gods mercy to others, and cannot endure any dishonour to God: which great loue of theirs to God, doth shew they are loved of him, yea, that they haue by faith apprehended it, though they see it not, and feare they haue it not.

The fourth prooffe of Faith, where it is not seene, may bee this, That such haue a tender conscience, shunning small finnes, which others dare boldly doe; and be carefull to please God in every thing, which many who be not so disquieted be more careles of. So then if there be any poore soules, who cannot see their faith, yet if they can see any of these effects of Faith in themselves, let them know for a truth, and to their comfort, that they haue true Faith, and shall be saved.

And thus haue I said what I thinke meete for this first point,

M 4

how

4. A good conscience.



Labour for  
assurance of  
Gods fa-  
vour.

All other  
blessings  
depend on  
this.

how we may daily get more assurance, that we be now in Gods favour, and shall want no good thing in this life, and shall certainly in the end come to life everlasting. Which I againe doe exhort every one ( who lookes for any blessing from God, either in this life, or that to come) aboue all to labour for, seeing without this assurance that wee be in Gods favour, how can we looke for any blessing from God earthly or spirituall, temporall or eternall ? whereas being assured hereof, wee may boldly looke for our present comfort, and eternall happinesse.

Concerning all which, seeing the Lord ( who did well know the frailty of his owne children, how readie they are vpon every occasion to doubt of his helpe) hath so plentifully recorded in the Scriptures both generally, what a Fatherly care he hath of their welfare, and also more spe-  
cial.

cially what help they may looke for from him, in their particular necessities: I doe not doubt but it will be worth our labour, to consider of them both; and all little enough to comfort vs in our greatest need. And first of the generall, which containe vnder them all good things, which God hath prepared and promised to all his children.

Of this sort may that come first, which is the ground of all the rest, namely, *that God will be our God, and of our seed after vs,* as he said to *Abraham* the father of the faithfull, and so belongeth to all beleeuers, as the Apostle shewes, *Rom. 4. 11. 16.* which selfe same promise, was after repeated to *Abrahams* posteritie in all ages, to be a staffe of comfort to them at all times; therefore is it oft said, *That God is the God of Abraham, the God of Isaac, the God of Iacob.* Likewise God said to the people of Israel,

God will  
be our God.

Gen. 17. 7.



Exod. 3. 6.

And 6. 7.

And 20. 2.

*And I will take you to me to be a people, and I will be to you a God.* And most notable is that when the Lord gaue his Law to his people of Israell, that he bound his people to obedience by these two bonds of his great Maiestie, and his speciall favour, saying; *I am the Lord thy God.* It would be tedious and needles to heape more of this sort; for this was promised to the faithfull, by the Prophets and Apostles in all ages, that God would be their God, and they should be his people: Whereby was meant, that they should certainly receiue from him, whatsoever might be good for them; and should yeeld to him all that obedience which he required. In which one promise if we could stedfastly belecue, and rest vpon, we should finde more true comfort, then in all the world beside. And therefore I desire all that want comfort, to thinke much

much vpon this. Of this kinde likewise be all those gracious promises, that *God is our portion*, that is, all we haue to maintaine vs in this world; and wee his *portion*, that is, the chiefest thing he makes reckoning of, *his treasure, his peculiar people, the lot of his inheritance, his chosen, his delight*, and many the like are plentiful in the Scriptures, all shewing how deare vnto God his people are, that they may assure themselves they shall not want, as the Prophet *David* concluded vpon that meditation, that *the Lord was his Shepherd*. To this end is God said to be *Father to the fatherlesse, a helper to the widow*, to succour them, and to supplie them with all needfull blessings, spirituall and bodily. To this purpose very comfortable is that, *Psal. 84. 11. For the Lord God is a Sunne and Shield, the Lord will giue grace and glory, and no good thing will*

God our  
portion,  
and all in  
all.

*Psal. 16. 5.*

*19. 5. 1. 7.*

*142. 5.*

*Deut. 32. 9.*

*Psal. 33. 26.*

*Psal. 135. 4.*

*Exod. 19. 5*

*Psal. 23. 1.*

*And 146. 9.*

*A Father.*



*will he with-hold from them that walke uprightly* : Meaning that the Sunne is not more beneficiall to the earth then God to his.

*Vse.*

*Psal. 27. 1.*

*Oft thinke  
of Gods  
goodnesse.*

Oh that we had hearts to consider and belceue these ! Then might we say and sing for ioy of heart with *David* ; *The Lord is my light and my salvation, whom shall I feare ? The Lord is the strength of my life, of whom shall I be afraid ?* And to like effect, *Psal. 28. 7. 8.* Seeing the Lord hath thought it needfull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for our good. The Prophet *David* was never weary of thinking hereof, which was (as I conceiue) that which made him so large-hearted towards God, and so excelling others in all holy conuersation, as himselfe professeth vnto God, saying, *Psal. 26. 3. Examine me O Lord, and*  
*proue*

proue me, trie my reins and my heart; for thy louing kindnesse is before mine eyes, therefore I haue walked in thy truth. And againe, How excellent is thy louing kindnesse O God! therefore the children of men put their trust vnder the shadow of thy wings. And the like, *Psal.* 31. 19. and els-where oft he professeth, God is his hope, his helpe, his health, his rocke, his refuge, and many the like: All which should make vs boldly to rest on God for all things necessary. And yet behold more, for exceeding oft doth the Lord promise, that he will dwell among them, and not forsake them, but be with them, both to provide for them, and protect them; that he will blesse them, that all shall goe well with them, God will giue them their hearts desire, that he will be their reward. All which with sundry the like effects of Gods favour, and provident care over his, to minister vnto them abundant

*Psal.* 36. 7.

*Psal.* 62. 2.

6, 7.

*71.* 5.

*Ier.* 17. 7.

*Ioel* 3. 16.

God will dwell with vs.

*Exod.* 29. 46.

*Psal.* 37. 44.

*145.* 19.

*Psa.* 10. 24.

*Efe.*



dant reliefe in all their needes, are throughout the Scriptures so oft repeated, that in what condition soever wee be, wee might haue store of helpe at hand, to strengthen our Faith, that God will never fayle vs, but in that season and measure which he seeth fittest, wee shall assuredly finde all needfull helpe for soule and bodie, for this life and that to come.

*Use.*

**Legacies.**

I doe therefore commend vnto all those who haue so profited by the former promises pertaining to the assurance of salvation, that they haue some comfort therein, this care, to obserue well these large legacies, which the Lord both in the old and new Testament hath bequeathed to all his children, as so many priuiledges belonging to them, whereof no other person in the world (though neuer so high in mans account) shall never be partaker : That  
they

they bee not dismaied with any discouragements, they shal meet with, but rather reioyce and glorie in their happy condition, and be so careful to walke worthy of the same, that they may thereby honor God their Father, & that high dignity whereto hee hath advanced them; yea, also moue many to seeke to bee partakers with them, of so blessed a condition. I could here willingly take vp a bitter complaint against many of good hope, that spend most of their daies either securely, or vncōfortably, not finding this ioy of the Lord to bee their strength, and not walking in the light of Gods favour, so cheerefully as they might, if they wold better weigh these gracious promises made vnto them: & so lay hold vpon them as their owne, wherby they might be refreshed in their greatest discouragemēts. But this being besides my intention, I will thus end this point.

Complaint.

Neh. 8. 10.

THE







# THE SECOND

Generall Head of  
living by Faith,

*Is concerning*

Mortification.



Ow we come to the  
second general mat-  
ter wherein wee are  
to liue by faith,  
namely, how we may be able to  
mortifie our corrupt nature, & o-  
vercome our speciall sins, which  
most prevaile over vs. That this  
cannot bee without faith, hath  
beene



Page 121.

bee sufficiently prooved, in the former parte of this Treatise; and how this power is obtained by faith from Christ.

Heere onely we are to consider, what promises God hath made vnto vs in the Scriptures, to strengthen our faith in this, that whereas wee are full of doubting, how wee (who are so full of sinne, yea naturally folde vnder sinne, and oft held captiue vnder some strong corruptions) should possibly overcome these: yet wee may heare such comfortable promises from God, as may assure vs, no sinne shall haue dominion over vs: but we shall daily master it, and in the end obtaine a full victory over it.

Rem. 6. 1.  
&c.

For which purpose I cannot begin with any Scripture more effectually then this selfe same, where the Apostle doth not onely shew the absolute necessity of forsaking sinne, by all those who  
be

bee members of Christ : but thereupon hee exhorts them all, saying: *Let not sin reigne in your mortall body, that ye should obey it in the lust thereof ;* and shewes the way how this may bee attained, by not yeelding vnto sin, their mindes and hearts (which be principall *members* of the old man, and *weapons* of vnrighteousnes) but rather *yeelding themselves vnto God, as those that are alive from the dead, and their members as instruments of righteousness vnto God.* And whereas this might iustly bee obiected, Alas : how shall wee (who by nature are so vnable to resist so mighty a Tyrant as sinne is, who hath overcome all man-kinde, Christ onely excepted) ever bee able to withstand sinne? For answer where to, the Apostle brings a most comfortable promise vnto all that *be not under the Law, but under grace* (that is, who be not still vnder the condemnation

Verse 12.

Verse 14.



No sin shall  
reigne.

demnation and tyranny of the Law, whereby it reignes over all vnregenerate: but by true receiving of Christ by faith are now delivered from that bondage, & so brought into the liberty of Gods children: which he saith, is to bee vnder *grace* (whereof the Apostle speakes more fully, *Rom. 6. 1.*) Of these he saith, *That sinne shall not haue dominion over them.* meaning that although these doe still carry sinne, (that is, corruption of nature) which continually fights against the grace of God in them, yet the corruption and sinfull nature, shall neuer any more reigne as in times past it did, and so haue the full victory over them. But they by the grace of Gods Spirit reigning in them, shall dayly more and more overcome this their sinfull nature, and in the end get a glorious conquest over it, and all other their spirituall enemies.

This

This one Scripture, if there were no more, is sufficient if it be truly weighed and beleaved, to comfort every childe of God over all his sinnes; that though they be never so many, or never so great, and of long continuance, yet being here assured the roote of sinne shall be killed, he may then quietly rest his soule in peace, that all the frutes and branches shall in time quite wither; for certainty whereof this is twice repeated.

Verf. 18.22

But the Lord knowing how hardly we be brought to be perswaded hereof, (especially when wee bee vnder captivity of any sinne, as of vnbeliefe, pride, anger, worldlinesse and the like) hath much labored in his word to comfort vs herein: that though the battell be sore, and our strength small, yet his grace shall bee sufficient for vs, and his power shall bee made perfect in weaknesse, as was said to Paul in

Many promises for mortification.

2 Cor. 12.7  
his . 9.



his wrestling against some privie corruption, which he felt a pricke in his flesh, to bee sent as a messenger of Satan to buffet him, lest hee should bee exalted aboue measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

*Vse.*

Rom. 7. 24.

Verse 25.

And therefore every poore soule, who feeles his sinne too hard for him, that when hee would doe well, evill is present with him; hee is to lay hold on this promise, that Gods grace shall be sufficient for him, and Gods strength shall bee made perfect in his weaknes: That so complaining with the Apostle, *O wretched man that I am, who shall deliver mee from the body of this death?* he may comfortably cheere vp his heart with him, saying: *I thanke God through Iesus Christ our Lord, that through the power of the Spirit of Christ, he shall subdue that bo-*  
die

die of sinne, which otherwise would carry him headlong to death and destruction, *both of body and soule for ever.*

This the Prophet *Micah* notably expresth, having highly magnified the mercy of God in pardoning iniquity, and passing by the transgression of his people, he addeth this, *He will turne againe, hee will have compassion upon vs, hee will subdue our iniquities, &c.*

*Mich. 7. 18.*

The Apostle also layeth out this matter at large, how the Christian souldier being armed with the whole armour of God, may be able to stand in the evil day, and having done all, to stand: that is, being furnished with those excellent graces of the Spirit, which he afterwards names, hee may manfully fight the Lords battell against sinne and Satan, and so hold out to the end of the battell, that hee shall stand vp as conquerour, when sin and Satan shall fall as vanquished.

*Ephes. 6.*

Be-



Great en-  
courage-  
ments to  
fight.

Behold what encouragements the Lord giues against all our fearfulness in our spiritual battell: which if we could remember, would put more spirit into vs to fight against our sins like men, and not to faint or flie like cowards. And yet these be not the tenth of these gracious promises, which the Lord hath made to this end, that wee faint not when wee see the force of the enemy.

Christ san-  
ctification.

Ioh. 17. 29.

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant that Christ having taken our humane nature, and sanctified it by his holy Spirit: wee being made one with him, doe receiue the selfe same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whereunto these two be necessary; first the killing of all sinne  
in

in vs, and secondly, the quick-  
ning of vs to newnelle of life.  
Of the latter, more in the next  
point, of the former here: con-  
cerning which this is oft repea-  
red, that Christ *shall save his peo-  
ple* from their sinne, which as it  
is true in the matter of our iusti-  
fication for the forgiuenesse of  
our sinne: so it is also true in  
this point of our sanctification,  
for delivering vs from the po-  
wer of sinne. And so are all those  
generall speeches to bee vnder-  
stood, that Christ is the lambe  
of God, *which taketh away the sin  
of the world: That he hath loved  
vs, and washed vs from our sinnes  
in his owne blood: That the blood  
of Iesus Christ cleanseth vs from all  
our sinne: That God hath sent  
his sonne Iesus to blesse vs, in tur-  
ning euery one of vs from our ini-  
quities.* And the like many, in all  
which this must needs bee con-  
tained, that one great benefit we  
enioy by Christ is, that we who

1 Cor. 1. 30

Mat. 1. 21.

Generall  
speeches.

Io. 1. 29.  
39.

Reu. 1. 5.  
1 Ioh 1. 7.

Act. 3. 26.



Filth of sin.

Gal. 5. 16.

1 Ioh. 1. 9.

Tit. 2. 11.

14.

bee members of him are cleansed, as from the guiltinelle of sinne, that it shall not bee imputed: so from the filthinelle of sinne, that it shall not prevaile over vs. For more manifest proof whereof, this grace of mortification is expressely promised in sundry places; as, *Walke in the Spirit, and yee shall not fulfill the lust of the flesh.* Likewise the Apostle *Iohn* ioyning together both our *iustification* and *sanctification*, saith: *If wee confesse our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all unrighteousnesse:* so doth the Apostle *Paul* to *Titus*, having shewed, that the grace of God which bringeth salvation, doth also teach men to *deny ungodlinesse and worldly lusts:* hee addeth this, that Christ gaue *himselfe for vs, that hee might redeeme vs from all iniquity, and purifie to himselfe a peculiar people zealous of good works.*

This

This is the same whereof the Prophets foretold in their time, that God would purge and cleanse his Church. *Esay* oft, that God will purely purge their drosse, and take away all their tin, that is, their sinnes: as in another place more plainly he saith, *And it shall come to passe, that hee that is left in Sion, and he that remaineth in Ierusalem, shall be called holy, every one that is written among the living in Ierusalem, whom the Lord shall haue washed away the filth of the daughters of Sion, and shall haue purged the blood of Ierusalem from the midst thereof, by the Spirit of iudgement, and by the Spirit of burning.* Againe, *By this therefore shall the iniquity of Iacob be purged, and this is all the fruit to take away his sin.* Notable is that place of *Ezekel*, *Then will I sprinckle cleane water upon you, and you shall bee cleane from all your filthinesse, and from all your idols will I cleanse you.* Of

*Esa. 1. 25.*

*Esa. 4. 3.*

*Ver. 4.*

27.9

*Eze. 36. 25.*



Psal. 103. 3.

Vse.

this sort I might gather many more out of these, and the other Prophets, who spake of this grace which should be given by Christ to all the members of his Church, the cleansing of them from all their filthiness, which David expresseth, *By healing all our diseases.* The matter being so cleare, and the testimonies so many, I iudge it will bee too tedious to heape vp more.

It shall be more to our profit, well to weigh these and the like promises, when we reade them: that when we feel our hearts discouraged, by the little strength wee finde to master our speciall corruptions, then we may apply to our selues any one of these promises, wherein the Lord himselfe doth vndertake this worke which is too hard for vs; *That hee shall subdue our iniquities, hee will cleanse vs from all unrighteousnesse, his grace shall bee sufficient for vs, and his power shall bee made*

*made perfect in our weakenesses:* which if wee doe beleue, how can we feare to be faint-hearted to enter into this spirituall battell against our finnes? Yea this will make vs bold to resist, and able to overcome our strongest sins, which formerly haue most prevailed over vs.

For our further encouragement herein, we haue the examples of all the faithfull, who before were seruant, yea bond-slaves to their vile lusts, as *Zachens, to oppression; Mary Magdalen to whoredome, Paul to persecution:* and generally the famous Churches, to whom the Apostle writ, who before their calling, were idolaters, and lived in all abominable finnes (*as other Gentiles:*) being converted, they turned from their idols, and so from all their former vaine and vilde conversation, to *serue the living God,* as is to be seen in all the holy *Epistles writ-*

*Examples*



Isa. 11. 6.

ten to them, and in the history of the Acts: which was long before prophesied by the Prophets, that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kinde of beastly and wicked men, who by the Gospell should be so changed, that all their cruell and beastly qualities should bee so abated, that they should become like to Gods children, and so haue a holy Communion with them.

Vse.

Let not any therefore who fee-  
leth any measure of mortificati-  
on in himselfe, though hee can-  
not yet overcome all his finnes,  
and keepe vnder his vnruely af-  
fections, say in his heart, I shall  
never overcome such and such  
finnes, but shall one day perish  
by these: for this were not only  
to mistrust his owne strength,  
(which well he may) but to call  
Gods power, goodnesse, and  
truth into question: which were

a great iniury to God, and to his owne soule: but rather let vs all doe as *Iehosaphat*, when he saw a great Army gathered together against him, so as he saw no power in himselfe to withstand them, he did wholly cast himselfe vpon the Lord, saying, *O our God. wilt thou not iudge them? for we haue no might against this great company that commeth against vs, neither knew we what to doe, but our eyes are vpon thee.* So let vs be strong in the Lord, and in the power of his might, and so taking to vs, and vsing the holy armour of his Spirit, fighting valiantly, we may be sure of the victory.

These thus being, that Gods children may be so certaine, that no sinne shall haue dominion over them, but that they shall in the end overcome them all, and so haue the glorious conquest over them, and over all their spirituall enemies (who can no way

N +

hurt

2. Chro. 20.  
12.



Few enjoy  
this victory.

Spotts in  
professours.

hurt them but by sinne: ) how can it sufficiently be bewailed, that so few doe enjoy this benefit, and the sweet comfort thereof?

This may well be seene in the many & foule spots in the faces of fundry professours; I meane their open pride, their impatience, their worldlinesse, and deadnesse of spirit in all spirituall duties: all which, though they might (in some of longer standing in Christ) haue beene long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace & comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselves in their estate, for that they be forward in publike exercises of Religion (though many be slacke enough in private, especially secret by themselves alone,) and for that they  
be

be free from the grosse sinnes of the wicked, doe either not see, or not bewaile these their sins, and therefore doe not so much as seeke after, much lesse enioy these precious promises : and the fruit of them.

Another sort ( who are more to be pittied for their want of this comfort which God hath prepared for them, and so plentifully promised to them in especiall) be they who groane vnder the burthen of their infirmities, and take much paines to be eased; yet in long time finding small amendment, bee much discouraged with feare, that they shall never be able to overcome these corruptions which doe most annoy them. I cannot thinke of any thing to be a greater cause of this discouragement in these, then either the ignorance, forgetfulnesse, or not beleeving these promises, that *He who hath begun the good*

Weake be-  
levers  
feare.

Cause of  
discourage-  
ment.

Phil. 1.6.



Deut. 7. 24.  
11. 25.  
Iosua 1. 5.  
10. 8.

worke in them, will perfect it untill the day of Christ: and as God promised oft, to his people going to conquer the land of *Canaan*, that no enemy should be able to stand against them: so hath hee as certainly promised to these, that no sinne shall haue dominion over them.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature, and vnruely lusts thereof; that they doe oft set before themselves these promises, and so considering that *he is faithfull who hath promised*, confidently looke for the victory, and so constantly fight till they obtaine the same.

This I hope may suffice in this point, to quiet the minds of all that be troubled with the doubt, how they shall be able to get the mastery over their greatest corruptions.

If any should further require,

to haue particular promises for particular finnes, he is to know that howsoever the Lord doth sometimes descend to particulars, as that he *will cleanse them from their Idols, and that he will take away the stony heart out of them*, and such like:

Ezek. 36.  
25, 26.

Yet this is not done in every sinne, neither is it needfull; for when God speaketh so generally, that hee will cleanse vs from all vnrighteousnesse, and that he will heale all our diseases, and the like many, (as we haue seene in the forenamed places) who would require more? Let vs then learne to apply these generall promises to our particular occasions, and I nothing doubt but it will as sufficiently comfort vs, as if the Lord had said in particular, he will kill our pride, our vnbeliefe, our hypocrisie, and the rest.

No need of particulars.

App'y generall,

Onely let vs be familiarly acquainted with these (as neede shall



Meditate  
and pray.

shall require ) and be oft in meditation vpon these (whereof we shall haue daily vse: ) and herevnto ioyne fervent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need ; and then shall we more couragiously set our selues against our greatest sinnes, and daily more and more get the victory over them all, to the honour of God, and of our holy profession ; to the good example and encouragement of our brethren, and to the present comfort of our owne soules.

&c.

THE



THE  
THIRD

Generall Head of  
living by Faith,

*Is concerning*  
Holy duties.



H v s having seene  
how we are to ga-  
ther out of Gods  
promises, daily  
more certainty of  
our salvation, both by faith, and  
by the principall fruits thereof:  
and in the second place, how we  
may be daily more assured of a  
full



full victory over all our corruptions, that they shall never overcome vs, but we them: (which must needs bring much comfort to all poore distressed soules, who groane vnder the burthen of them, till they may be eased.)

We are to proceede to the third generall point propounded, wherein we are to haue vse of our faith against those many doubts, which arise in our hearts; how we who be so full of frailty, and so weake in grace, may yet be able to performe all those duties which God requirerh at our hands, both towards his Maiestie, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner, as may be pleasing to him.

Many  
thinke it  
easier to liue  
godly.

For howsoever many carnall professors (in truth little better then hypocrites) imagine it is no  
such

such hard matter to leade a godly life, and so content themselves with such common duties, as may vphold a name in profession of true Religion; as frequenting the publique Assemblies, saying Prayers in their houses, and liuing honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truely tasted of Gods mercie in their redemption by Christ, doe know that God hath deserved better service at their hands, and requires more dutie of them: namely, *That as he, who hath called them is holy, so they must bee holy in all manner of conuersation: and that it must be their chiefe Studie, to adde to their faith vertue, and to vertue knowledge, and to knowledge, temperance; and to temperance, patience, and to patience, godlinesse, and to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charitie.*

What holinesse God requires.

1 Pet. 1. 15.

2 Pet 1. 4.  
6.

7.

And



Luk. 1. 78.  
75.

Col. 1. 10.

Heb. 12. 1.  
Gods chil-  
dren vnable  
thus to liue  
by them-  
selues.

Rom. 7. 21.

And for the manner of their service, it must be 1. without *feare*, (that is, not servile & constrained, but willing and cheerefull, 2. *vniversall* in *holinesse* (towards God) in *righteousnesse* (towards men) 3. *before him* (as in his sight) sincerely, 4. *all the daies of their life*, constantly in all estates vnto the end, and so to please God in all things.

The faithfull people of God know, that this is the life which God in his word so much requirerh at their hands, and which they so earnestly desire, and endeavour to performe.

But so are they beset round with *sinne*, and oft so taken captiue by the power of their corrupt nature, *That when they would doe good, euill is present with them*: whereby it comes to passe, that all, even the strongest Christians, finde it a matter aboue their ability, thus to lead their liues; and many of the weaker sort be  
oft

oft discouraged, to see how weakly they performe all Christian duties.

And no marvaile, for seeing the regenerate themselves, haue not received any such measure of grace, whereby they may thus willingly, and throughly, sincerely, and constantly, so serue God, as to feare him with *reuerence and godly feare*, (witnes the slips and falls of the most worthe servants of God) but all our *sufficiency is of God, and his grace must be sufficient for vs, and his power must bee magnified in our weaknesse, and without Christ we can doe nothing*: Out of all this may be gathered, what need we haue of *faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

Which shall further appeare, if we well consider, what is necessarily required of vs sinners, that wee may please God in a-  
ny

Heb. 12. 28.

2 Cor. 3. 5.

12. 9.

Ioh. 15. 5.

Need of  
Faith,

What is  
necessary  
to please  
God.



ny dutie we performe; which I conceive be these three.

Mat. 7. 21.

1. First, a conscionable endeavour to doe the will of God, in such sort as he in his word commandeth.

Psal. 51. 17.

Esa. 66. 2.

Heb. 11. 6.

2. Secondly, a true griefe for our many failings herein, both in the deed, and right manner of doing.

3. Thirdly, a beliefe, that God for Christs sake will assist vs, and accept of our weake obedience.

Reason.

All which as we see be evident in the Scripture, and oft required, so are they as manifest by reason; that seeing Gods will, is the rule of all equitie, therefore whatsoever swarveth from it (though never so little) must needs be vnequall, and so displeasing to God.

And on the other side, seeing all our rightcousnesse, is as a stained, or defiled cloath such as Gods pure eyes cannot endure;  
of

of necessity it follows, that they who will be acceptable to God, must come vnto God in Christ, both for strength to doe that which God requireth, and for favour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties, and for the allowing of their obedience to be well liking in his sight.

Whereupon it necessarily followes, that whosoever intends so to lead a godly life, that hee may be pleasing to God, must attaine this by faith, without which as all we doe is sinne: so the Scripture speakes plainely, *Without faith it is impossible to please God.*

And yet how fewe bee they, who haue attained this grace, so to liue by faith, as thereby to drawe from Christ continuall increase of spirituall strength, better to performe all holy obedience,

All our sufficiency is in Christ received by faith.

Heb. 11.6.

Few please God.



dience, and daily to get more comfort, that this their obedience shall bee acceptable to God!

Two branches of this,  
1. How to get grace.  
2. How to be accepted.

Some chief failings in every commandment

Wherein wee haue these two speciall branches to be considered, How we may get this grace, to leade a godly life, or how we may haue comfort that this shall be accepted.

For the former, that wee may better see how vnable wee be of our selues to performe all holy obedience, and so be more willing to imbrace the remedy: I desire every one carefully to examine himselfe by the Lawe of God, how exceedingly he faileth in every one of them.

I

1. *As for example, in the first commandment:* In not walking with God, not resting vpon him for reliefe in all his necessities, nor so delighting in him, as to count nothing too deare for him, and that he is not more afraid to displease God, then any  
in

in the world besides.

2. *In the second commandment*: how slacke and slight hee is in all the worshippe of God, both private and publike: as namely, in private prayer (which yet for the most part is in greatest vse.) As for reading the Scriptures, and other godly bookes, how seldome? meditation alone, and conference with others, how little thought vpon? So likewise for the publike, what carelesse and vnfruitfull hearing, praying, singing, and receiuing of the Sacraments.

2

3. *In the third commandment*. How backward he is in lifting vp the name of God, so as hee might by all his behaviour, bring God into better esteeme with those with whom hee conuerseth.

3

4. *In the fourth commandment*. What adoe he hath to keepe his whole man imployed about the true sanctification of the Lords Sabbath.

4

In



In all which whosoever shall conscionably consider his waies, I nothing doubt but he shall see iust cause to complaine of his want of faith, whereby alone he should receiue power frō Christ and his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in all duties of righteousness in the second table, which God requireth both in regard of our selues and our neighbour.

5

*As in the fifth commandment.* I wish every one duly to weigh how badly hee dischargeth the dutie of his speciall place, either in the Family, Church, or Commonwealth, both such as are set aboue others, and such as bee below, governors & governed: and then hee shall well see what need hee hath of faith, to enable him to a better performance of those duties, which his place requireth.

6. In

6. *In the sixth commandment.*

6

How carelesse hee is both in avoyding those things which hurt the life and health of body and soule, both of himselfe and others: and in vsing all good meanes for the preservation of both; And much more wanting in bearing and forgiving wrongs, in loving his enemies, and overcoming evill with goodnesse.

7. *In the seventh commandment likewise.* What little watch and means are vsed to keep both soule and body chaste: and so to avoide all allurements to vncleannesse, soberly vsing all our senses, and their delights.

7

8. *In the eight commandment.* How hee failes in getting his goods iustly, and so vsing them holily to Gods honour, mercifully to the reliefe of his neighbour, and wisely to his owne good, of soule and body.

8

9. *In the ninth commandment.*

9

How



How carelesse he is as to avoide all blemishing of his owne good name, or his neighbours any manner of way, and so to preserve either, and to recover them being wounded, by such means as God hath appointed.

10

10. *In the tenth commandment.* How hardly he can bring his heart to love his neighbour as himselfe, and to be as loath to hurt him as his owne selfe, and to seeke his neighbours good as his owne.

Thus haue I briefly drawne out of the Commandements, some of the chiefest duties; which we cannot deny, but that as wee are bound to performe them, and desire so to doe, so we faile much in the practise of them: neither possibly can we doe better, till we receiue grace from Christ to enable vs thereunto.

These being so manifest, I hope I shall not need to say any thing

thing more, to perswade any true Christian to labour for the increase of this precious gift of faith, wherby he may get power from Christ, better to obey God in all that he shall require at his hands.

Need of  
Faith.

And therefore I would now set vpon this worke (which is my chief intent) to gather some speciall promises, and to shew the right vse of Faith, for our helpe in this behalfe.

2. Branch  
of this third  
point, how  
our obedi-  
ence may be  
accepted.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will bee no hard matter to shew that wee are for the most part as much (if not more) failing, then in the former; as both reason and experience will proue. For a meere naturall man voyd of all saving grace, may be drawne by selfe-loue for his owne good, or by feare of danger that might  
O be-



Mark. 6. 20.

2 King. 10.

30.

2 Chr. 25. 2.

befall him, to doe many good things, as wee reade of *Herod, Iehu, Amaziah*, who did that which was right in the sight of the Lord, but not with a perfect heart.

But to bee perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake belcever can attaine.

Many discouraged by their infirmities.

From hence it specially ariseth, that sundry true hearted Christians, very conscionable in their conuersation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in any thing they doe, and so loose if not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them, to heare and learne how they may be assured that their weake obe-

obedience shall bee pleasing to God, as if it were without fault.

In both which I will doe my best, to draw out of the *welles of salvation*, the holy Scriptures, such sweete promises as shall abundantly satisfy the thirstie soule, whose chiefe desire is nothing more then *to have grace whereby they may serve God acceptably with reverence and godly feare.*

Heb. 12.28.

How wee  
may be sure  
we shall  
want no  
grace.

And first to begin with the former, that wee may assure our selves wee shall not want any needfull grace for the leading of a godly life, the Lord hath expressly said so much, *Psal. 84.11. For the Lord God is a Sunne and shield: The Lord will give grace and glory, no good thing will hee withhold from them, that walke uprightly.* Which being so generall, I nothing doubt but it includes this grace of holinesse among the rest. To this end also doth the Lord so often promise



Made fruit-  
full.

people, as *Exodus* 19.6. 31.13. *Levit.* 20.8. 21.8. 22.32. *Dent.* 22.8.9. *Esa.* 4.3. 35.8. *Joel* 3.17. I spare to set downe the wordes, which they that list may easily reade. Againe, to the same end God promisseth to make his people fruitfull, and so compareth himselfe to a good husbandman, as in the 15. of *Iohn*; I am the Vine, and my father is the husbandman; Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. So *Esay* 27.2.3. In that day sing yee unto her, a vineyard of red wine; I the Lord doe keepe it. I will water it every moment: least any hurt it. I will keepe it night and day: and *Psal.* 92.14. They shall still bring forth fruit in old age, they shall bee fat and flourishing.

This also is meant where the Lord as a good shepheard saith, he will feed his people that they may

may be fat, that is, abounding in grace, as *Psal. 23. Ezek. 34. 13. 14. 15.* and *Psal. 36. 8.* They shall bee abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures &c.

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is saide, *That God will giue strength to his people*; which as it is in some places meant against enemies bodily or spirituall: so in other, to walke in the waies of the Lord, &c. *Esay 45. 24.* Surely shall one say, In the Lord haue I righteousness and strength. *Zach. 10. 12.* And I will strengthen them in the Lord, and they shall walke vp and downe in his Name, saith the Lord, and the like. *That God hath wrought all our werkes in vs. Esa. 26. 12.* and so the Apostle. *Phil. 4. 13.* I can doe all things through Christ who strengtheneth me.

God giues  
strength.



God makes  
able to o-  
bey.

But to this purpose, be most plaine those promises where God saith; *Hee will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soule, that thou maist live. Dent. 30.6. And to the like effect, vers. 8. And thou shalt returne and obey the voyce of the Lord, and doe all his commandements which I command thee this day, which is here made a promise of God to them, what he would make them able to performe, as may appeare by Hosca 2.5. and 1.4.7. and Ier. 24.7. where the like promise is made. And so, Ezek. 11.19.20. And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walke in my statutes, and keepe my ordinances and doe them, and they shall bee my people, and I will be their God. The like is repeated*

peared 36. 27. and 37. 24.

Thus wee may see in these Scriptures, and many moe of like sort, how the Lord seeing the frailtie of his children, both in obeying his will, and in beleeving that ever they shall be able to attaine therevnto, hath for their comfort herein given many precious promises, in generall containing all grace needfull to the leading of a godly life, which every childe of God may boldly apply to himselfe in this manner, seeing God who is faithfull hath said to all his people, that he will *give grace, that he will sanctifie them, and make them fruitfull, satisfying them with the fatnesse of his house, make them strong to walke in his wayes, and give them a new heart to feare him for ever, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c.* Therefore I may boldly assure my selfe, though I bee never so

O + weake,

Use of these  
generall  
promises  
for sanctifi-  
cation,



2 Cor. 12.9

weake, yet through Christ I shall be able to doe all things, For he hath wrought and will worke all our workes, and his grace shall be sufficient for vs.

Yea, we may say as *Esa. 45. 24.* In the Lord haue I righteousnesse and strength.

Mat. 25.21.

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue and say, *It is well done, good and faithfull servant.* Whereas otherwise, if wee looke vpon the difficultie of the worke, and our owne insufficiency to every good dutie, wee shall haue no heart to set vpon it, but either quite giue it over, or very vnfruitfully and vncomfortably goe about it, as the manner of most is : whereby God hath

finall

small honour, and themselves as little comfort in all their profession.

This might suffice, to encourage vs cheerefully to set vpon a godly life in all the parts of it, if we were not so vntoward to it in our selues, and had not so many discouragements from others, and so full of vnbeliefe towards God.

But because of all these, the Lord in loue is constrained to take more paines with vs, and not onely thus in generall, to promise vs his helpe, but he descends to particulars, and where he sees vs most mistrustful, there he doth more specially promise his helpe, that so we might more willingly serue him.

And first, whereas we be all ignorant (even after regeneration) in many things, what is Gods will, and how to performe such things as God requireth (as may be scene in those speci-

Particular  
graces.



all duties before named in every Commandement: ) and this hath beene of old, and is at this day, the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the *Psalms*, and therein that one *Psalm* 119. doth shew, wherein this prayer is oft repeated.

God will  
teach vs.

For these causes it is so oft said, that the Lord will teach his people; As in that famous Propheticke of the dayes of the Gospell where the zeale and faith of Gods people is foreshewed, that they called vpon one another to frequent the publike assemblies, vpon this ground; *That God would teach them his wayes, and they would walke in his pathes,* Esa. 2. 3. Mich. 4. 2. So *Psal.* 25. 8, 9. *He will teach sinners in the way, and the meeke he will teach his way.* So Esa. 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose that is speciall.

8

speciall, 1 *Ioh.* 2. 27. where speaking of the Spirit given to all the faithfull, he saith ; *But the annointing which yee haue receiued of him, abideth in you : and ye need not that any man teach you : but as the same annointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, yee shall abide in him:* Many ~~moe~~ promises to this effect might bee alledged.

Out of them all, thus we may conclude ; Seeing Christ doth bid vs *come to him*, and so to *annoint our eyes with eye-salue that we may see*, and God hath made so many promises to teach vs, and that *his Spirit shall leade vs into all truth* ; therefore be our ignorance never so great, and our capacitie never so small, yet we shall not want so much spirituall knowledge as God seeth meete. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

Vse.

Rev. 3. 18.

Ioh. 16. 13.



God will  
set our  
hearts in  
frame.

hath appointed, wee shall not  
misse. This may suffice for  
knowledge.

Now for abilitie, to walke ac-  
cording to our knowledge, e-  
nough hath bene said in the  
generall. Where also we heard,  
that *God will giue vnto his, a new  
heart*, which is the fountaine of  
all obedience; and may be a sin-  
gular comfort to all those, who  
being acquainted with the vn-  
towardnesse of their hearts to a-  
ny holy dutie, specially to some,  
doe mistrust nothing more then  
this, how to get a good heart;  
and so to keepe it, who for their  
comfort, are to set before them,  
all those promises wherein God  
hath said, That he will change  
their hearts; whereof I spake  
a little before vpon occasion:  
that God would make his peo-  
ple able to obey his statutes and  
doe his commandements, which  
cannot be without a new heart,  
& none can haue that, but from

God;

God; for it is not in man to set his heart aright, but this is Gods gift. As besides the former Scriptures, that is manifest, *Ierem. 31. 33.* Where the Prophet speaking of the new Testament, which God would make to his people vnder the Gospell, saith, *I will put my Law in their inward parts, and write it in their hearts, &c.* which is twice repeated in the Epistle to the *Hebrewes 8. 10. 10. 16.* which is also intended, *Acts 15. 9.* where it is said of the Gentiles, to whom *Peter* preached, that God purified their hearts by faith, and in the next Chapter, that the Lord opened the heart of *Lydia*. Againe, that God hath given the earnest of his Spirit in our hearts, that God hath shined into our hearts: that God comforteth our hearts, keepe our hearts, stablisheth them, directeth them, and the like many.

From whence wee may safely  
ga-

*Act. 16. 14.*  
*2 Cor. 1. 22.*  
*2 Thes. 2.*  
*17.*  
*and 4. 6.*  
*Phil. 4. 7.*  
*2 Thes. 3. 4.*

*Use.*



gather this, That though our hearts be never so corrupt, so hardned and shut vp, so darkned, distrelled, declining, fainting, and wandring out of the right way; yet that God ( as hee hath promised ) will certainly succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such seruices as it shall please the Lord to set vs about.

This I doubt not, will be welcome newes to all sound hearted professors, who so much see and bewaile their naughtie and vnbeleeuing hearts, that they may comfortably rest vpon God, that he will by his holy Spirit so guide their hearts, that they may be serviceable to him.

Thus much for the heart in generall. Now seeing the Lord contents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and  
the

the like; we shall finde it vſefull for vs, to apply to our ſelues theſe promiſes, to hearten vs againſt all our doubts, concerning theſe affections, which are as the hands and feete of our ſoules, by which we worke and be carried to every dutie: that being furniſhed with theſe, wee ſhall be more apt and readie to every good worke.

And whereas among theſe, there are none more profitable then faith, truſt, & hope (which three though they haue ſome ſpeciall difference one from the other, yet they be never parted, and be vſually contained one within another, and ſo we will take them together: ) Of theſe the Scripture exceeding oft witneſſeth, that God giues theſe to all thoſe whom he meanes to ſaue. As *Iude*, verſ. 3. ſaith of Faith, that it was *once given to the Saints*: the like *Ephc.* 2. 8. And *Heb.* 12. 2. Chriſt is ſaid to be the

God giues  
faith, truſt,  
and hope.  
*1 Tim.* 2. 8.  
*Eccle.* 5. 1.

*Author*



*Author and finisher of our faith ; and so his Apostles prayed to him, Lord increase our faith : and Rom. 12. 13. that God hath dealt to every man the measure of faith.*

*Esa. 10. 20.*

*So likewise for trust and confidence in God, it is said of Gods people, that they shall stay upon the Lord, the holy one of Israel: and 14. 32. That the Lord hath founded Sion, and the poore of his people shall trust in it. And 17. 7. At that day shall a man looke to his maker, and his eyes shall haue respect to the holy one of Israel : And Ier. 3. 19. Thou shalt call me, my Father, and shalt not turne away from mee. Zeph. 3. 12.*

*Psal. 71. 5.  
22. 10.*

*And for Hope, David oft professeth, That God was his hope and his trust, even from his youth; and, God made him hope even from his mothers wombe. Yea, more, that God is the hope of all the ends of the earth, &c.*

*65. 5.*

*Use of  
these.*

*Did we well consider on the one side, what need we haue of those*

those three graces, throughout our whole life, (as may easily be scene by that which hath beene said in this whole Treatise) and on the other side, how exceedingly we faile in them all, in times of triall; wee would then with both handes lay hold on these promises, wherein God giues, and by his Word & Spirit, doth worke these in the hearts of all his children; and therefore so oft as wee feele our hearts to faile; let vs with *David* comfort our hearts in the Lord, and say, *My flesh and my heart faile me, but God is the strength of my heart and my portion for ever.* And seeing the Lord Iesus is both Author and finisher of our Faith, let vs rest in hope, that he who hath begun the good work of faith in our hearts, will finish it; and so pray with the Apostle, *that God would fulfill all the good pleasure of his goodnesse, and the Worke of Faith with power.*

Come

*Psal. 73. 26.*

*2 Thes. 1.  
11.*



God pro-  
miseth ioy.

Come wee now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall joy, which is called joy in the Lord, and *joy in the holy Ghost*. In thinking whereof I cannot but wonder, in comparing together what God hath promised, and how little we enjoy: for howsoever it cannot be denied, but in these dayes of peace, many haue ioy enough, and too much too, yet this (vp-  
on search) shall be found to be carnall and fleeting, not that spirituall and lasting ioy, which God bestoweth on those whom he loues.

It may evidently appeare by Gods word, that as a Father would haue his children to liue cheerefully, so would God; and therefore doth he so much call vpon them to reioyce, as plentifully is to be seene in the bookes of the Psalmes, Prophets, and Apostles: That one for many  
may

may serue, *Reioyce in the Lord alway, and againe I say reioyce.* Which if there were no more, might let vs see Gods mind, that he would have vs not now and then, sometimes to reioyce, that is, when all goes well with vs, (for so the hypocrites doe) but alwaies, even in afflictions; as the Apostle *Iames* exhorts, *My brethren, count it all ioy, when ye fall into diuers temptations.* Which is not simply for the afflictions, but for the good we are assured, they shall bring to vs, as is said, *Rom. 8. 28. That all things worke together for our good.*

But yet they be but few, who attaine vnto this blessed estate, to reioyce alwaies in the Lord, as any one may well perceiue, if he shall consider either how seldom his heart is ravished with admiration of Gods goodnesse towards him so vnworthy; and so to stirre vp his soule with the Prophet *David* to praise the Lord

Phil 4.4.

Iam. 1.2.

Few attaine ioy.



Lord (which must needs bee where the heart is well affected with this ioy, as there can be no true thanks where this ioy is not :) or how often his heart is disquieted, when any thing crouseth his will, and desire, which would not be, if the heart were filled with this spirituall ioy, which would make bitter things sweet.

It shall be therefore our wisdom to hearken to Gods Word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruite of the Spirit, and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, *Psalm. 119. 9. The statutes of the Lord are right, reioycing the heart. Psalm. 23. 4. Thy rod and thy staffe they comfort mee: 3. 6. 8. 9. Thou shalt make them drinke of the river*

river of thy pleasure; for with thee is the fountaine of Life, and in thy light shall we see light. 89.15.16. Blessed are the people that knowe the ioyfull sound: they shall walke (O Lord) in the light of thy countenance. In thy name shall they reioyce all the day, and on thy rightconferesse shall they be exalted. So Psalm.45.15. Speaking of the members of the Church, saith: With gladnesse and reioycing shall they bee brought: they shall enter into the Kings pallace. Psalm.64.10. Therighteous shall bee glad in the Lord, and shall trust in the Lord, and all the vpright in heart shall glory. Psal.68.3. But let the righteous be glad, let them reioyce before God, yea let them exceedingly reioyce: 97.11.12. Light is sowne for the righteous, and gladnesse for the vpright in heart: Reioyce in the Lord yeerighteous, and giue thanks at the remembrance of his holinesse. 118.15. The voyce of reioycing and salvation is in the



tabernacle of the righteous, The right hand of the Lord doth valiantly, 126.5,6. They that sowe in teares shall reape in ioy, Hee that goeth forth and weepeth, beareth precious seed, shall doubtlesse come againe with reioyting, bringing his sheaves with him, 132.16. I will cloathe her Priests with salvation, and her Saints shall shout aloud for ioy. It were not hard to gather many more out of the Psalmes.

Likewise the bookes of the Prophets, be full of these. Notable is that sweet song of Esay 12.2.3. Behold, God is my salvation, I will trust and not bee afraid; for the Lord Iehovah is my strength, and my song, hee is become my salvation. Therefore with ioy shall you draw waters out of the wells of salvation. Esa.24.14. They shall lift up their voyce, they shall sing for the Maiesty of the Lord. Esay 29.19. The meeke also shall increase their ioy in the Lord, and the poore among men shall reioyce in

in the holy one of Israel. Esay 35. The whole Chapter is full of heavenly comforts to vs Gentiles, verse 1. *The wildernes and the solitary place shall bee glad for them, and the desert shall reioyce, and blossome as the Rose.* Esa. 56. verse 7. *I will make them ioyfull in my house of prayer.* Esay 62. 13. 14. *Beholde, my servants shall reioyce, but yee shall bee ashamed. Behold my servants shall sing for ioy of heart, but yee shall cry for sorrow of heart, and howle for vexation of spirit.* Likewise in the last of Esay be many sweet consolations, *He shall appeare to your ioy,* &c. verse 10. *Reioyce ye with Ierusalem, and bee glad with her all ye that loue her, reioyce with ioy for her all that mourne for her: That yee may sucke and bee satisfied with the breasts of her consolations, that he may milke out, and be delighted with the abundance of her glory,* &c. to verse 14. *And when you see this, your heart shall reioyce,*  
and



Ioh. 16. 22.

and the hand of the Lord shall bee knowne towards his servants, and his indignation towards his enemies. In like sort spake our Saviour to his Disciples, that their hearts should reioyce, and their ioy should no man take away frō them. Jeremy also hath the like, chap. 31. 12. 13. Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, &c. Then shall the Virgine reioyce in the dance, both young men and old together: for I will turne their mourning into ioy, and will comfort them, and make them reioyce from their sorrow. Zach. chap. 18. 19. Thus saith the Lord of Hosts, the fast of the fourth moneth, &c. shall be to the house of Iudah, ioy and gladnesse, and cheerefull feasts. I will end with that, Rom. 14. 17. The kingdome of God is righteousness, peace, and ioy in the holy Ghost.

Vse.

Thus haue I gathered store of these promises, in which the Lord

Lord promisetli to giue ioy and gladnelle to his people: yet I suppose not halfe so many, as might bee collected out of the Scriptures: for I do not meddle with the many exhortations vnto this duty, nor the many examples of it, nor prayers for it: all which shew the necessitie of it.

But the marke I aime at, is to perswade all who feele the want of this holy reioycing in the Lord (whereby their whole life is more vncomfortable,) that God hath provided this for them, and that there is nothing but their vnbeleeeving hearts which keepes it from them. For if true faith bee the breeder of this ioy, as both Scripture and experience proue, then no meruaile, that so few attaine to this excellent grace of reioycing, when faith it selfe is so weake, if not wanting.

Faith is the breeder of true ioy.

I doe wish therefore all such,

P

to



Why so  
many pro-  
mises of ioy.

to thinke with themselves what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can bee no<sup>r</sup> holding out in a Christian course without this ioy: secondly, that by reason of the many evils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this ioy, that by both these, they may be stirred vp to labour to enioy this ioy of the Holy Ghost, whereby they may finde what is the excellency of this estate aboue all the estates in the whole world besides; and bee so farre from envying the wicked in their greatest prosperity, as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toyes and bables.

Way to at-  
taine ioy.

Now the way to attaine this ioy is, (besides earnest prayer vnto God for it) to bee much in meditation.

meditation, as vpon the many and most iust causes God hath given to all beleeuers to reioice: so also vpon these excellent promises, wherein God hath bound himselfe to worke this grace in them, by his holy Spirit: for if we well weigh them all, we shall see, that the Lords meaning is not only to giue them matter of reioycing, (but whereas it too oft fals out, that they who shuld reioyce, and haue good cause so to doe, bee so held downe with the burthen of corruption or affliction, that they cannot lift vp their hands with ioy, but waste their daies in sorrow:) This is also Gods worke to open their eyes to see, and to mooue their hearts, and drawe them by his Spirit to be affected with his fauours, that they with the Prophet *David* may finde more ioy in the light of Gods countenance, then the wicked haue in all their prosperity. And thus



much for this point, how a true beleever may attaine this blessed estate of living ioyfully, what ever doth befall him: which how much it is to bee desired, all may see though they bee few, who take the right way to get it.

Of the loue  
of God.  
Deut. 6. 5.

Many de-  
ceived in  
loue.

Some say  
they loue  
God, and  
doe not.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his children, is that they *should loue him with all their heart, with all their soule, with all their might* which that wee ought to doe is not denyed of any, except Atheists, people without God; but of those that yeeld it ought to be, there bein generall two sorts, one that de-  
ceiue themselves in thinking they doe well loue God, when as indeed they do not truly and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally, because all goes wel with them:  
who

who are to bee convinced by their loose liues, & little conscience to keepe Gods commandments, that they doe not as they say, truly loue God. And these especially are to be vrged by the many commandments of God to loue him sincerely and fervently, and to be mooved hereto by these weighty arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfeinedly to loue God.

There is another sort, who looking into their liues, & there finding so many infirmities and failings in all duties to God and man, doe thence conclude, they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

These bee the persons with whom I chiefly deale: who haue neede to bee hartened, first by

Others fear  
they do not  
loue, yet do.



Comforts  
to such as  
griue for  
want of  
loue.

Phil. 2. 13.  
1. 6.

Deut. 30. 6.

this, that the sight of their want of loue to God, breeding in them hearty griefe for the same, is an evident token there is some true loue in them: else would they not bee so disquieted for want of this loue of God.

And secondly, this must comfort them, that hee who hath giuen them to will and desire this grace, will also giue them ability to doe, and he that *hath begun the good worke, will also perfect it*, for so is his promise: yea he hath said, at least to all, & every such, *And the Lord thy God will circumsise thine heart, and the heart of thy seed, to loue the Lrd thy God with all thy heart, and with all thy soule, that thou maist liue*: which one promise, if there bee no more, is all-sufficient to perswade those that will beleue God on his word, that God (who knowes how polluted our hearts be, and vnable to loue him, so thoroughly as we ought) will

will cleanse our hearts, and so sanctifie them, that we shall be able by his grace so to loue him, as he will approue.

It is onely vnbelicfe, which keepes vs from that holy boldnesse, which made *Paul* to say, *I can doe all things through Christ who strengtheneth me.*

*Phil. 4. 13.*

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire wil bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must be so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because he first loued vs.* Let vs therefore get as many arguments of Gods loue to vs, and doubt wee not but it will kindle in vs some loue to him againe.

*Vse.*



God prom-  
iseth to  
make vs  
feare him.

Likewise all the rich rewards, which throughout the Scripture be promised to those that loue God, are so many encouragements to this dutie ; and so much for this.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we be made so to stand in awe of God, as to be very vnwilling to displease him ; and on the other side, to be as ready to please him, both in eschewing euill, and doing good. How excellent a grace this is, of what singular vse in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy servants, and how wanting in many profellours, and weake in others it is : all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these,

these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer, and other holy meanes: yet through weakenesse of Faith, cannot attaine to such a measure of this feare, as might keepe them in such awe, that they durst not either doe that which God forbids, or leaue vndone that which he commands.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace; that whereas he sees, that naturally, there is no feare of God before mens eyes, he saith he will put his feare into their hearts; as *Jeremy, 32. 39, 40. And I will giue them one heart, and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them, to doe them good, but I will put my*

P 4. feare



*fear in their hearts, that they shall not depart from me.* Which if we could beleue, would sufficiently assure vs, we should not want this saving grace, but that God will certainly bestow it vpon vs in that time and measure he sees meete.

But for our confirmation, the Lord doth oft repeate this promise, as *Dent. 4. 10.* Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together, and I will make them heare my words, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children.* So *Pro. 25.* *They who seeke for wisdom, shall vnderstand the feare of God.* To like effect, *Dent. 6. 1. 2. & 17. 19.* it is specially spoken of the king: and more generally of all, chap. *32. 12.* And to this purpose speciall is that of the Prophet *Dauid*, *Psal. 40. 3.* where he shewes another

another meanes whereby God doth stirre vp this grace in his people: namely, the beholding of Gods mercy on others, saying, *And he hath put a new song in my mouth, even praise vnto our God, many shall see it, and feare, and shall trust in the Lord: so likewise Daniel being taught of God, inviteth others, saying: Come yee children, hearken to me, I will teach you the feare of the Lord.* Psal. 72. 5. *They shall feare thee as long as the Sun and Moone endureth, through all generations.* The like, Psal. 102. 16. So Esa. 29. 23. *They shall sanctifie my name, &c. and shall feare the God of Israel.* Ieremie also speaking of Gods singular mercies, which hee promisseth to his people, chap. 33. 9. *And it shall be to me a name of ioy, a praise and an honour before all the Nations of the earth, which shall heare all the good I do vnto them; and they shall feare and tremble for all the goodnes, and*  
for

Psal. 34 11.



for all the prosperitie that I procure vnto it: so Hosea 3.5. Afterward shall the people of Israel returne and seeke the Lord their God, and Dauid their King, and shall feare the Lord and his goodnesse in the latter dayes.

These shall suffice, it would be long to cite all.

*Use.*

The right vse we are to make of these and the like, is, that so oft as we finde our hearts condemning vs for want of this feare, and doubting how ever we shall attaine to it in any good measure, so oft we must call to minde some of these promises, which though delivered in particular to some of Gods children, yet in truth belonging to all of them: Therefore every childe of God may and ought to apply them to himselfe, and stedfastly beleue, that God will performe his word to him, and so waiting with patience the Lords appointed season, he shall

not

not be disappointed of his hope: but shall certainly enjoy the fruit of his desire. And thus much for this.

I see this third point, how we may be sure of grace to lead a godly life, so as shall be accepted, growes large; and no marvaile, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some, and namely, such as I conceive Christians most faile in, & haue least comfort in performing them.

Of this sort be speciall, as our spirituall seruices of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinnefull manner. A principall cause whereof I haue observed in many

Concerning holy exercises, prayer, &c.

Why so small comfort in Prayer, &c.



**Note.****Flesh and  
spirit mingled.**

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed (which they found oft) then they were discomfited. Which evidently shews, that they had little vse of Faith in those duties: for Faith doth comfort in our greatest failings, as well as in the least. To make this more plaine (which I feare is little seene of many a poore soule, who takes great paines to serue God, and yet seldom findes comfort, that his seruice being so full of infirmities is pleasing to God: ) It must be confessed, that while we liue here, there is flesh & spirit mingled in all the actions of Gods children; so that as their best Prayers be stained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest, which being offered vp in faith, is assuredly acceptable to God; and

and therein may Gods childe find sound comfort, not in himselfe, nor in his worke, but in Gods pardoning of all his defects, and accepting his obedience in the perfect satisfaction made by Christ: whereas otherwise, if any having prayed with great fervency of Spirit, shall be conceited therewith, and not humbled for his failings in that his best Prayer, and rather expecting for favour for the goodnesse of his prayer, then looking for mercy, onely for the merite of Christ, ( which though it be too little seene, yet too oft it falleth out ) I durst boldly say, that the sleepey prayer wherein is truth though weaknes, offered vp in faith, is accepted, when the weeping prayer with more fervency without faith, is reiected.

In so saying, be it far from my thought, to approue of drowynesse, or any other grosse corruption in prayer: or to disgrace any

Want of  
faith in  
Gods  
worship.



Not hum-  
bled in best  
Prayers.

any zeale or gift of Gods Spirit in prayer ; but that I ayme at, is to discover a common, and yet close and dangerous corruption in our prayers, and other holy exercises, that when wee performe these in any sort to our liking, then wee be glad and rest quiet, that God will accept them. I deny not but such may then reioyce in the assistance of Gods Spirit : but the fault I finde, is, that these haue in such times, little vse of their Faith; for not beholding the blemishes of these their best services of God, they are not humbled for them, and so not driuen out of themselves to seeke for fauour in Christ, in whom alone God is well pleased : and thus they staine their best duties for want of faith.

This will more cleerely bee seene in the contrary, when these doe pray, or heare, reade, or meditate, or receiue the Sacraments with

with much accusation to their conscience, they haue no comfort that such duties shall be accepted, which must needs arise from want of faith ; for did they in their poorest prayers ( for which they be most humbled ) come to God in Christ for pardon, beleeuing that their imperfections should bee covered by the full and perfect satisfaction of Christ, they might find comfort in their weakest obedience, and so be more encouraged to serue God.

This then is that I would perswade all that would find sound and lasting comfort in their prayers, and other holy exercises, in the best duties to beware of pride, which accompanieth them ; and to that end ever to thinke of their failings, to humble them, and driue to Christ, that so they may offer vp their sacrifice in Faith, and be accepted. On the other side, when they

No comfort.

*Remedie.*  
How to find comfort.

Beware of pride in best.



Shun doub-  
ting in wea-  
kest.

Need of  
faith.

Gods pro-  
mises must  
make bold.

they be most deiected, then to beware of despaire, doubting, and discouragement, which be visuall companions of vs in the sense of our wants; and to comfort our selues by faith in *Christ*, in that we know, he is as able and willing to cure great diseases, as small, to pardon our fouler falles, as our lesser slippes.

In all which we now see that which I intended, how needful it is to be stored and strengthened with Faith, that wee may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write these: and will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that wee his children might be imboldened to come with confidence to him in all our necessities.

Per-

Perusing these, I find that the farre greater number of them, doe specially promise that God will accept our prayers, & grant our desires, and doe not so expressly assure vs that God will assist vs, and make vs able to pray (which yet sundry promises doe.) I will therefore heere gather such as expressly promise Gods helpe to teach vs to pray; for that wee are no lesse subiect to doubt of our ability to pray aright, then of Gods readinesse to heare our poore and weake prayers.

Among all, that comes first to minde, which might serue in stead of all, if wee could hold it fast: where the Apostle labouring to comfort the hearts of Gods children over all their corruptions and afflictions, doth answer a great obiection, which many a heavy hart makes, namely this: I am oft so distressed, that I am not able to pray, and how

God promieth to make vs able to pray.

Rom. 8.26.

Many troubled that they cannot pray.



Esa. 38. 14.

Psal. 32. 3.

Rom. 8. 26.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods children, and thole not of the weakest sort, that their hearts be so sore oppressed, that they can doe nothing but sigh and groane, not able to set aright their hearts to pray to God. As wee reade of *Hezekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Dove*, not able to utter his griefes to God. The like we reade of *David* oft, how *hee roared for griefe*, but could not come to make his moane to God; and the like many: Yea, what more ordinary complaint doe wee heare made by many worthy Christians in their extremities, then this to their friends, O helpe mee, I cannot pray?

To this foretentation, the Apostle answers, saying: *Likewise the spirit helpeth our infirmities, for wee know not what wee would pray*

pray for, as we ought: But the Spirit it selfe maketh intercession for us with groanings that cannot bee uttered: And hee that searcheth the hearts, knoweth what is the minde of the spirit, because hee maketh intercession for the Saints according to the will of God. Wherein hee truly confelleth, that hee and all the rest of Gods children doe know this by woefull experience, that they in such cases know not what they should pray as they ought. But yet for all this God hath not left vs comfortlesse, for hee hath given vs his owne Spirit to succour and helpe vs, (as it were to beare that part of the burthen which is too heauy for vs to beare:) and whereas wee cannot pray as wee ought, that selfe same Spirit shall by his power make vs able to pray, with such feeling, faith, and fervency, as no wordes can expresse; in such sort that God, who both knowes and regards the



the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approue of those prayers of his children.

I make no doubt, but this is the intent of the Apostle in this Scripture. In which if there were no more, is enough to comfort any poore afflicted soule against this temptation, that they cannot pray: In that God hath given vs his spirit so to helpe vs, that our poore prayers are said to bee the prayers of Gods Spirit in vs, which God cannot deny.

This I take to bee the cause, why else-where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Where I note a speciall difference of true prayer from counterfeit, which may bee excellent in speech, but wanting this breath

Eph. 6. 18.  
Iude v. 20.

Difference  
of prayers,  
true and  
counterfeit.

breath of Gods Spirit, it is but a dead sacrifice, vnpleasing to God, and vnprofitable to him that offereth it.

And therefore I advise all, who looke for comfort by their prayers, more to labour for Spirit, then speech in prayers. And so much for this Scripture, whereupon I haue stood the longer, for that it may suffice in stead of all. But seeing the Lord knowing our weakenesse, hath in all ages of his Church, comforted his people with the like, it shall more confirme vs to heare more of these sweet promises.

To this may well be referred that which one of *Iobs* friends saide to comfort him ( which doubtlesse was good comfort, howsoever misapplyed ) when after some good exhortations, hee makes many more gracious promises, among all hee addes these: *For thou shalt haue thy delight*

Promises  
for prayer

*Iob 22.*



21. and 6.

26.

27.

Iob 33.26.

Psal. 32.6.

Esa. 58.9.

Ier. 29.12.

13.

13.9.

light in the Almighty, and shalt lift up thy face to God. Thou shalt make thy prayer unto him, and hee shall heare thee, and thou shalt pay thy vows, &c. And in like manner doth another of Iobs friends say, Hee shall pray unto the Lord, and hee will be favourable to him. So David in his time said. For this shall every one that is godly pray unto thee, in the time when thou maist be found. And the Prophet Esay makes such promises to the people in his time: Then shalt thou call and the Lord wil answer, thou shalt cry, and hee shall say, Here I am: So Jeremy, then shall yee call upon mee, and ye shall goe and pray unto me, and I will hearken to you. And ye shall seeke mee and finde me, when you shal search for me with all your heart. Again, They shall come with weeping, and with supplications wil I lead them, I will cause them to walke by the rivers of waters, in a strait way wherein they shall not stumble, for I

*I am a Father to Israel, and Ephraim is my first borne. And againe, In those dayes, and in that time, saith the Lord, the children of Israel shall come, they and the children of Iudah together, going and weeping, they shall goe and seeke the Lord their God. Hosea 3. 5. &c. So Zachary in his time prophesied, that God would poure out vpon the house of David, and vpon the inhabitants of Ierusalem, the Spirit of grace and supplications. They shall call vpon my name, and I will heare them. I will say, it is my people: and they shall say, the Lord is my God. Our Lord Iesus Christ in his time comforted his Disciples, that they should not so hang vpon him, as to haue no confidence in God the Father: but they shall boldly pray to the Father in his name, and shall receiue whatsoever they aske. No doubt but more places to this purpose might be cited.*

The maine intent of them all,

Q

is

304.

Zach. 12. 10

13. 9.

Ioh. 16. 23.

24.

26.

Vse.



is not so much, to shew it is our duty thus to seeke the Lord and to call vpon him, or to perswade thereunto, which is in many Scriptures required; but rather whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they be discouraged: all this is to draw them to belceue, that God by his Spirit will teach them to pray, so as hee will heare them: the certainty whereof depends not vpon any worthines of our persons or prayers, but onely vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefeft honour, if we belceue not that God will make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,

matter, our only refuge must be to these promises, and so to giue credit vnto them, that we comfortably seek and looke for help from God, when wee can finde none in our selues.

And thus much for our comfort, that God will assist vs by his Spirit in our prayers, which also might suffice to assure vs, that hee will also accept vs: for so much is expresse in the most of them, and necessarily imployed in them all.

But seeing the Lord (who better sees what we most neede, then wee doe our selues) hath made so many promises, that he will accept our poore services, though never so weake, if they be in truth (which will be welcome newes to many an humble heart) I may not defraud them of these comforts, but will lay them open for their vse, and beseech the Lord to make them profitable to all that vn-

That God  
will accept  
our prayers.



fainedly desire it.

Deut. 30.

When *Moses* from God had sharply denounced fearefull iudgements against Israel for their sinne, and namely, a scattering among the Heathen, hee addes this comfort: *But if from thence, thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart and with all thy soule :* and to like effect he addes much more.

Vse.

2 Chron.  
7.15.

This promise may bee specially comfortable, to any poore soule cast down in sense of some grieuous fall, whereby hee may see Gods readinesse to receiue any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, saying; *Mine eyes shall be open and mine eares attend to the prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seek him, he would be found of them, as 2 Chron.

15.2. the Prophet told *Asa* the King. *Ier. 29. 13.* And 1 *Chron. 28. 9.* *David* saide the same to *Salomon* his sonne. *Psal. 34. 10.* *They that seeke the Lord, shall not want any good thing.* The selfe same thing is truly to be gathered out of all these places where the faithfull professe, either that God hath heard their prayers, or their faith and confidence in God, that hee will heare their prayers; both which be grounded on Gods promises that hee will heare them. Of this sort there be many, as in the *Psalms*, so in sundry other Scriptures: *The Lord hath heard the voyce of my weeping, the Lord hath heard my supplication, the Lord will receive my prayer.* And *Psal. 9. 10.* *Thou Lord hast not forsaken them that seeke thee.* *Psal. 10. 17.* *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* *Psal. 18. 3.* *I will call upon*  
Q 3
the

God hea-  
reth prayers

*Psal. 6. 8. 9. 3*



the Lord. who is worthy to be praised: so shall I be saved from mine enemies. Psal. 20. 6. Now I know the Lord saveth his annointed, hee will heare him from his holy heaven, with the saving strength of his right hand. These are sufficient to manifest this truth.

But seeing my scope is rather to stirre vp to belecue, I hope it will not be more tedious to any, to reade these & consider them, then it is to me to gather them; and I may truly say, I haue often read them with comfort. For sometimes one, sometimes another doth more affect. I will therefore not spare to adde many more.

To this purpose, notable is that in the *Psalm*. 34. 15. *The eyes of the Lord are upon the righteous, and his eares are open to their cry.* verse 17. *The righteous cry, and the Lord heareth, and delivereth the out of all their troubles.* Which is oft repeated, *Psal.* 107. 6. 13.

Many promises for prayer.

19. 28. Psal. 50. 15. the Lord saith, Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. And, For thou Lord art good and readie to forgine, and plenteous in mercy to all them that call upon thee, &c. vers. 6. 7. Psal. 102. 17. He will regard the prayer of the destitute, and not despise their prayer, to vers. 20. to heare the groaning of the prisoner, to loose those that are appointed to death. The Lord is nigh to all that call upon him, to all that call upon him in truth. He will fulfill the desire of them that feare him, he also will heare their cry, and will save them Pro. 15. 8. But the prayer of the upright is his delight; and vers. 29. But he heareth the prayer of the righteous. He will be very gracious unto thee, at the voyce of thy cry, when he shall heare it, he will answer thee Ioc. 2. 32. And it shall come to passe, that whosoever shall call on the name of the Lord shall be delivered. Act. 2. 21.

Psal. 86. 5.

Psal. 145.  
18.

19.

Esa. 30. 19.



the same is repeated, and Rom. 10. 13.

Christ  
makes ma-  
ny promi-  
ses.

Mat. 7. 7.  
8.  
9. 10. 11.

Thus we see how plentifully hath beene renewed this promise of hearing the prayers of his people, in all ages of his Church vntill Christ, who (knowing that wee vnder the Gospel haue as great need, both to pray, and to bee comforted, that God will heare our prayers) hath given vs many encouragements to pray in Faith, *Aske and it shall be given you, seeke and yee shall finde: knocke and it shall be opened vnto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, shall it be opened.* The same is set downe, Luk. 11. from vers. 9. to 13. where it is said, *If yee then being euill, know how to giue good gifts vnto your children: how much more shall your heavenly Father giue the holy Spirit to them that aske him?* So our Saviour said to the Woman

man of Samaria, If thou knewest the gift of God, and who it is that saith to thee, Give me to drinke, thou wouldest have asked of him, and he would have given thee the living water.

Ioh. 4.

Likewise in those heavenly and last speeches, which he vttered to his Disciples, hee oft repeated those promises, saying: *Whatsoever yee shall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye shall aske any thing in my name, I will doe it.* The like oft, Ioh. 15. 7. 16. 16. 23. and 24. *Aske and yee shall receive, that your ioy may be full: so the Apostle; For the same Lord over all is rich unto all that call vpon him.* Iam. 5. 15. *The prayer of faith shall save the sicke, and the Lord shall raise him up; and if he have committed sinne, it shall bee forgiven him: and ver: 16. the effectuall prayer of the righteous availeth much.* The Apostle Ioh. hath the like saying, *And whatsoever*

Ioh. 15. 13.

Rom. 10.  
12.

1 Ioh. 3. 22



5. 14.

15.

*we aske of him, we receiue. And againe, And this is the confidence we haue in him, that if we aske any thing according to his will, he heareth us, And if we know that he heareth us, whatſoever we aske, we know that wee haue the petitions that we desired of him. And in the next place, If any see his brother sin a sinne which is not unto death, he shall aske, and he shall giue him life, &c.*

Use.

Thus haue wee store of these promises, wherein the Lord bindeth himselfe, to heare our prayers, and grant our requests; the end of all which is to cure this sore disease of our nature, that we be so full of distrust, and so hardly beleeeue that God will accept our prayers, they being so weake, and our selues so vnworthy. For remedie whereof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most com-

comfortable; that when we goe to prayer, wee may meditate on them, that so we may be perswaded by them, that God will graciously pardon all our failings, and accept our poore indeuours in the perfect satisfaction made by Christ for vs. The fruit of this practise would bee exceeding great, both to breede in vs a greater delight in this holy dutie, ( which vsually is so much wanting: ) And to make all our prayers more effectually, for the obtaining of all good things, at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practise of prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vnto vs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not beleeue

When we  
goe to pray.

Hurt by not  
meditating  
on Gods  
promises.



All sacrifices accepted.

leeue him in that which he speaketh. Therefore as wee desire to avoid these sore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of neede.

This which hath beene said of Gods gracious accepting of our prayers; may as truly be applyed to all other holy exercises of religion and services of God. In all of which the Lord is as ready both to enable vs to the worke, and to be pleased with our sincere indeuours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, wee haue many promises, that God will be pleased with our sacrifices, (which may be truly vnderstood of all) it will add to our comfort, if we shall advisedly con-

consider of them: of which sort is that in the *Psalme 51. 19.* Then shalt thou be pleased with the sacrifices of righteousness, &c. As *Moses* bleiſed the Tribe of *Zebulon* in the ſame words: ſo the *Apoſtle Peter* ſpeaking of all the faithfull, ſaith, Yee alſo as living ſtones are built up a ſpirituall houſe, an holy *Prieſthood*, to offer up ſpirituall ſacrifice, acceptable to God by *Ieſus Chriſt*. And *Paul* writing to the *Philippians*, ſpeaking of the reliefe which they ſent to him, calleth it an odour of a ſweete ſmell, a ſacrifice, acceptable, well pleaſing to God. And writing to the *Romanes 12. 1.* ſaith, I beſeech you therefore brethren, by the mercies of God, that yee preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice. The Lord by *Moses* did often times tell his people, that they offering vp their ſacrifices, ſuch as he commanded, they ſhould be accepted,

*Deut. 33.  
19.  
1 Pet. 2. 5.*

*Phil. 4. 18.*



Exod. 19.  
43.

as *Levit. 1. 4. 22. 21. 23. 11. 26. 11.*  
 So *Malachy 3. 4.* Then shall the  
 offerings of *Iudah* and *Ierusalem*  
 be pleasant to the Lord, as in the  
 dayes of old, and as in former years.  
 This also may bee gathered out  
 of that which *Moses* told the  
 people of *Israel* from the Lord,  
 that they bringing their sacrific-  
 es to the doore of the Taber-  
 nacle of the Congregation,  
 There he would meete the people  
 of *Israel*, and the Tabernacle should  
 be sanctified by his glory. Which  
 may be gathered out of that  
 which followeth, that the Lord  
 would dwell among them, and  
 be their God, to heare and helpe  
 them, which is els-where oft re-  
 peated. *Esa. 60. 7.* foreshewed  
 this saying, *They shall come with  
 acceptance, &c.* And hitherto  
 may be well referred the many  
 favours which God promisseth  
 to our obedience, which is an  
 acceptable sacrifice to God, of-  
 fered vp in Christ. As the Lord  
 said.

said vnto Cain, *If thou doe well shalt thou not be accepted?* the like the Lord said to his people of *Israel* in preparing them to heare his Law: *Now therefore if ye will obey my voice indeed, and keepe my covenant, then ye shall be a peckliar treasure vnto me aboue all people; for all the earth is mine. And ye shall be vnto me a kingdome of Priests, and an holy Nation.* *Levit. 26. 3. to 14. and Deut. 28. 1. to 14.* be many speciall blessings promised to the Lords people, if they would hearken to his voice, and obserue & doe all his Commandements: and to conclude with that sweet promise, *Psal. 84. 11. For the Lord God is a Sun and Shield, the Lord will giue grace and glory: no good thing will he withhold from them that walke vprightly.*

Out of these promises, and the like many, we may boldly assure our selues, that although by reason of our corruption still dwelling

Gen. 4. 7.

Exod. 19. 5.

6.

Vse.



ling in vs, we can never offer vp any sacrifice to God, without blemish & spot, (for which God might iustly reiect all, which we offer vnto him) yet we offering them vp in the name of Christ, they shall be accepted and rewarded.

Were wee well perswaded hercof, it would put life into vs, and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I haue the deeper consideration of both these, to the conscience of every one who will take triall of himselfe, namely, what finall comfort he finds in any of his spirituall services ; and on the other side, what a comfort it would be, if he might be assured that God would both assist him, and accept them at his hand. Whereof seeing he hath God so  
firmely

firmly bound by promise, that he cannot without great sinne, wrong to God, and to his owne soule, call this into question:

I therefore exhort all who see their weaknesse in this kinde, to take speciall notice of these and such like promises, and so every one apply them to himselfe, in all time of neede, that he may more cheerefully set vpon all holy duties, and more conscionably performe them to the glory of God, and his owne comfort, and the good encouragement of others.

This which hath beene said in speciall for prayer, and so in generall for all our sacrifices, may well bee applyed to the Word and Sacraments, yea, to all private exercises of religion, yea to all works of mercy; which be all of them sacrifices, which God hath commanded, and promised to accept at our hands.

Yet



Word.

Yet seeing woefull experience bewrayeth that too too many (and those not of the worst sort) doe finde small comfort in the ordinary ministry of the Word and receiving the holy Sacraments: I will doe my best endeavour to redresse this sore evill, and shew how any who will bee guided by Gods word, may more cheerefully set vpon these holy duties, and so reape more fruit and comfort by them.

Why the Word vnfruitfull.

I cannot be ignorant of this, that there be many causes of this vnfruitfulnesse, and vncomfortablenesse in these holy services of God, both in the Minister and people, especially in the Preaching of the Word, when he doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and yses are delivered, yet there is not such a con-

convincing of the conscience, as might contraine the hearer to confesse his guiltinelle, and to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnelle in preparing themselves before they come; dulnesse & wandring of minde, when they be at the Word, with like neglect of meditating on what they heard: By any of which, much more by all, the Word is made vnfruitfull.

But to treat of these, is beyond my scope and matter intended, which is chiefly to helpe such as having a true desire and care to profit by Gods holy ordinances yet bee so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbear the vse of them.

Many discouraged.

The principall cause heereof which I obserue is this, that they  
too



too much looking into themselves (where they finde no abilitie to doe what they would) and not looking sufficiently to God in whom is all their helpe, they enioy not that fruit and comfort in Gods service which they desire.

*Remedie.*

For remedy whereof I know no better way, then to bee acquainted with Gods promises made to such as shall hearken to his Word, and receiue the holy Sacraments the seales of the Word, that by these they may bee comforted, that God will blesse his owne ordinances to their edification and salvation. First for the hearing of the Word, that which the Prophet *Esay* speaketh might suffice to perswade any (who will giue credit to this report) that it shall not be lost labour to hearken to Gods Word. The place is worthy speciall observation: *Howe*  
*every one that thirsteth come ye to*  
*the*

*Esa. 55. 1.*

the waters, and hee that bath no money, come ye, buy and eate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto mee, and eate yee that which is good, and let your soule delight it self in fatnesse. Encline your eare and come unto me, heare and your soule shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

2.

3.

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must bee observed: First, how freely the Lord offereth saving grace to such as haue none, nor any thing whereby they might purchase it: Secondly, hee letteth out the way whereby they may enioy it, namely, a diligent hearing and beleeving Gods Word: To which

I

2



3

which end hee thirdly makes most sweet promises, *that their soule shall live*, that is, they shall be quickned in Christ, and in him *the seed of David*, bee made partakers of those *mercies* which shall never decay. From hence what encouragement may any poore soule take to hearken to Gods Word, when hee may vpon so good ground assure himselfe, that hereby he shall attaine vnto salvation, and all needfull graces for this life!

This is notably confirmed by all these Scriptures, which testifie *That the Word is able to saue our soules*, as Iames 1.21. *Wherefore lay apart all filthinesse and superfluity of naughtines, and receiue with meeknesse the ingrafted word, which is able to saue your soules.* So Paul exhorting Timothy to many excellent duties, among the rest giues this, *Take heed to thy selfe, and vnto the doctrine: continue therein, for in doing this, thou*

1 Tim 4.16

thou shalt both save thy selfe, and them that beare thee. Againe, speaking to the Elders of the Church of Ephesus, saith, And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. So likewise to the Corinthians hee saith, It pleased God by the foolishnesse of preaching to save them that beleue.

Act. 20. 32.

1 Cor. 1. 21

All which Scriptures, and many other to the like effect, doe evidently confirme unto vs, that as there is no salvation without the preaching of the Word, to whosoever shall conscionably attend to it, shall certainly bee saved: which if it were beleaved, it could not but make men run to it with great alacrity, and so should they find much comfort thereby.

To this purpose bee there so many commendations of the Word

Vse.



8,

9.

Word throughout the Scriptures. specially in the bookes of the Psalmes, and of the Proverbes. It would bee too long to cite all: yet all are to bee referred to this end, to breed in vs a greater delight in this Word, which bringeth such incomparable benefits. Of this sort, are these, *Psalm. 119. 7. &c. The Law of the Lord is perfect, converting the soule: The testimonies of the Lord is sure, making wise the simple: The statutes of the Lord are right, reioycing the heart.* And so followeth to like effect in the same place. The whole Psalm 119, was written to this purpose, to set out the excellency of this Word in all respects, and specially for the worthy effects, and fruits which it bringeth forth in every one, who truly embraceth it: so that it is observed by many learned Divines, that among 176. verses, there be scarce foure or fiue at the most, where-  
in

in there is not some commendation of the Word, to stirre vp all Gods people better to esteeme it, and more diligently to attend to it, that they may enioy the fruits of it, at all times, and in all estates. To which end I require every true Christian to be much exercised in this Psalm, that they may bee familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the Proverbs, wherein besides the many, and most wise directions for the well ordering of our whole life, are contained especially in the first nine chapters, admirable commendations of those heavenly instructions, which God as a Father by his servants doth giue vnto his children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her, for shee is thy life.* Wherein what  
R can

PRO. 4. 73.



can bee more contained then this, that instruction is our life? meaning that thereby we attaine all things pertaining to the comfort of this life, and of that to come.

This might be set out at large both in particulars, both in escaping of manifold evils, sinnes, and punishments, which they fall into, who want, or will not receiue these instructions: as also in the enioying of many blessings bodily & spirituall, which others want: but I leaue the further consideration of these to every ones particular meditation, who desires to see the truth hereof. No doubt, *David* meant no lesse, when hee saide, *Great peace* (is, and shall bee) *to them that loue thy Law: and nothing shall offend them.* Who would not highly prize that Word, which bings all manner of wisdom, to all sorts, learned, vnlearned, wise and silly, olde and young?

*Psal. 119.  
195.*

young? Yet all this, doth that one book of the Proverbs, as is expressly said in the six first verses of the first chapter, as you may there read; and therefore how much more is this to be found in the whole Scripture?

Which, mee thinkes, should put life into any good heart, to be much conversant in the hearing, reading, and meditating of the Word of God. For further quickening herein, I will onely quote the places, and referre every one that listeth to heare more of this matter, to peruse them; and so shall hee finde enough to hearten him to this duty, *Prov.* 1.9.23.2. from 1. to 13.3.1. to 4.13. to 24.4,5. to 13.20. to 22.6.20. to 24.7.1. to 5.8. the whole chapter.

In these and many other places of the olde and new Testament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his Word,

R 2 (which

*Use.*

*Applicatio*



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R 2 (which

*Use.*

*Application*



(which yet is so necessary, as that there is no salvation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attaine to the right vse of the Word, may bee more heartened to a conscionable and constant attendance vnto it, that so wee may in due season reape the sweet fruit thereof.

This then must bee the care and labour of every one, who feeles the want of this comfortable vse of Gods Word, and earnestly desires it, to bee well acquainted with these promises, and out of all to gather some of the chiefe, such as seeme to him most speciall, and so commit them to memory, that whensoever he goeth to the Word, hee may meditate vpon these, and so bee more encouraged to attend vnto Gods Word with expectation

pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when wee goe to the Word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be seene among ordinary resorters to the publike Ministry; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with faith in them that heard it.*

Heb 4. 2.

Out of this which hath beene saide of the Word in generall, (which well may be referred to all the severall exercises therein, publike or private, to every of which many of these promises doe pertain) wee may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the word to

Sacraments



the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to bee ours; so that if we had no special promises made expressly to them, yet wee might out of the former receiue sufficient encouragement to looke for the benefite of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the Word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes and seals of his Testament, in which he bequeathed Christ and all his benefites to true beleevers, and their seed) knowing our great weaknesse of faith in receiving these scales, hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward  
signes

signes which wee see with our eyes, and our hands doe handle: let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the olde Testament, *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousness of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the olde and new Testament: this one Scripture might sufficiently assure any, that he truely receiving the outward seales, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as he is partaker of the outward seales: the certaintie whereof depends on Gods truth and faithfulness, as in his Word so in the seales thereof; who doth as truely giue that which he promiseth and sealeth, as he

ROM. 4. 11.



doth freely giue any promise or seale.

We doe iustly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

Be it farre off then, from any Christian to impute this to God, that he giues vaine words and seales, and doth not as truely giue that which he promiseth and sealeth.

Why many  
profit not  
by the word  
and sacra-  
ments.

But the sole cause why many who come to the Word and Sacraments, are not partakers in them of Christ, who is truely on Gods part offered in them, is this; That they doe not inwardly by faith receiue that which is promised and sealed, as they doe outwardly receiue the Word and seale.

It shall be our wisdome then whensoever we goe to the word and Sacraments, specially to labour for faith, that thereby we  
may

may as truly receiue Christ in them offered, as we doe receiue outwardly the word and seales thereof.

. Fortherceiving of the word we haue said enough.

Now for our Sacraments, I cannot sufficiently bewaile the vniuersall abuse of them, which is so grievous, that they being by God in loue left to his Church, as speciall meanes to further their salvation; so many are by their vnworthy receiving of them, made more guilty of condemnation: which comes to passe, not onely by that grosse prophanenesse, which is in all carnall Protestants, who onely for custome, Law, or credit, come to the Sacraments, without any knowledge or conscience:

Few profite  
by Sacra-  
ments.

2. But in many of some better sort, who haue some care for their soules, there is either such ignorance, or negligence, that



they never did worthily receiue the holy scales : and therefore never found the sweete fruits of them.

3. Yea ( that which is more to be lamented ) this may bee found in not a few of those who haue received true grace, and be indeed Gods children, to whom onely these scales of right doe belong : yet these seldome or never attaine that comfort by the holy Sacraments, which indeede they ought and might, were not the fault in themselves.

For prooffe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question, what sensible good he hath received by his Baptisme.

For my part I haue demanded this question of many ( who were of good csteeme in the Church ) who had little to say in this point ; and I make no doubt,

doubt, but the like may be found in many others, who are to seeke in this matter ; so farre off be they from enioying that great gaine, which is to be got hereby : which in speciall consists in thesetwo, first, that by our Baptisme we be more assured of our salvation by Christ ; and secondly, that thereby wee be more provoked to leade a godly conversation ; both which be evidently the fruits of true Baptisme.

Vse of Baptisme.

The same may be said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein : yet how few come from the Communion, so sure of Christ and all his benefits to be theirs, as the woman marryed at the Church doth come home assured of the man whom she hath marryed, and all his to be hers, for her vse and comfort ? Yet I dare say it ought to

What assurance by the Communion.



Want of  
Faith.

1

to be thus, and it cannot be but our sinne when it is not so.

If I were demanded, what I conceiue to be the chiefe cause, why it is not thus, I would say, want of Faith, which ariseth in many from want of cleere light to see Gods minde in ordaining these Sacraments.

2

In some others, from too slight account they make of these.

3

And in the best sort of these, from the sight of their vnworthinesse, which maks them feare that they cannot be made partakers of so great a benefit.

For whose sake I specially write these, to helpe their weake faith, that thereby they may find this benefit.

Right end  
of Seales.

To which purpose, I would haue well cōsidered, that which before was touched concerning Gods intention in ordaining these holy signes and seales, (which wee call Sacraments) which was to helpe our weake faith.

faith; that whereas the Lord having in his Word, made vnto vs sinners many promises of all grace in Christ, which (if the fault were not in our selues,) might be sufficient to vphold our faith in the assurance thereof, yet he seeing how slowe of hart we are to beleeue his word, did for the confirmation of our faith giue vs these outward and visible pledges of his loue, that we knowing him to be faithful, may be more assured: yea, put out of doubt, that wee shall as certainly be made partakers of Christ himselfe, and all his merits, as wee are of the outward signes of his covenant; as Gen. 17. 10. *This is my covenant, which ye shall keepe betweene me and you, and thy seed after thee: Every man-childe among you shall be circumcised.*

And very oft that which properly belongs to the things sealed, is given to the outward seale,  
to

Seale for  
thing sealed.



Deut 10 16

Ier. 4. 4.

Rom. 6. 3.

Col. 2. 1.

Mar. 1. 4.

Act. 22. 16.

Heb 10. 22.

1 Pet. 3. 21.

Rev. 1. 5.

to shew that on Gods part they be never parted. For this cause were the Lords people commanded to *circumcise the foreskinne of their heart*; and the Lord promised that *He would circumcise their hearts, and the heart of their seed*, Deut. 30. 6.

The like is said of Baptisme, *That we are buried with Christ by Baptisme*, and for this cause it is called *Baptisme of Repentance for Remission of sinnes*. And our sinnes are said to be washed away, and that *Baptisme saveth*. All which belongeth to the blood of Christ, as 1 Ioh. 1. 7. (that is, *All his sufferings*) which doth wash and cleanse us from all our sinnes.

And in this sense our Saviour Christ saith, *We must be borne of water*, Ioh. 3. 5. that is, be made Gods children by receiving Christ, as Ioh. 1. 12.

Supper.

The like is said of the Lords Supper, when our Lord Iesus did ordaine it, he speaking of the Bread,

Bread, said: *This is my body*, and of the Wine: *This is my blood of the new Testament*; meaning that these outward signes and seales were most sure and certaine pledges of his body and bloud, which he did as truly giue to be spirituall food, as he gaue the Bread and Wine to be bodily food to every beleever.

Mat. 26. 26.  
28.

And for the same cause, the Apostle saith, *The cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* for that we doe as certainly communicate with the body and blood of Christ, that is, whole Christ and all his merits in the Sacrament, as we with the rest of Gods people doe communicate in the Bread and Wine. And to conclude with this testimony of the Apostle in the 12. Chapter, vers. 13. He speaking of both Scraments, saith, *For by one Spi-*  
rit,

1 Cor. 10.  
16.

1 Cor. 12.  
13.



*ret, we all are baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free; and haue beene all made to drinke into one spirit. In which, as in all the former, we see that true grace is given to outward scales, not for that by the bare worke wrought, the outward receiving of the signes doth giue grace, which is proper to Christ, and his merits sealed by the outward signes; but to teach & perswade that God for his part doth vnseparably ioyne these graces with the signes, and as truly giue the one as the other.*

*Applicati-  
on.*

*The Vse whereof is this, that What God hath ioyned, we doe not separate. but that we be perswaded by all these witnessies, that we receiving these holy Sacraments, according to Gods appointment, shall as surely haue Christ and all his benefits to be ours, as we haue the outward scales thereof: were we thus perswaded,*

swaded, we would more cheerefully come to the Sacraments, more carefully prepare our selues to be meete partakers of them, and should finde more fruit by them, then vsually most doe.

This then must be the labour of all that would enioy the benefit and comfort of Gods holy Sacraments, so oft as they approach vnto them, to set before them, both the mercy of God in ordaining these for the strengthening of our faith, and withall his faithfulnessse in freely bestowing on vs, that which hee offereth and scaleth vnto vs in these outward scales: namely, Christ and all his benefits to be ours for our present comfort, quickning and strengthening, and for our everlasting salvation. And this shall suffice for this third generall point, how wee may cheerefully serue the Lord in all good duties which he requireth



quireth of vs, being assured by  
faith, that he will both assist vs  
by his Spirit, to performe them  
(at least in some measure) accor-  
ding to his will, and also accept  
at our hands, our poore and  
weake obedience, which  
we shall offer vp vnto  
him in the name  
of his Sonne  
CHRIST  
IESVS.

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THE

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# THE FOVRTH

Generall Head of  
living by Faith,

*Is concerning*  
Afflictions.



WE are now in  
the fourth  
place come  
to *afflictions*, which as  
they bee the  
lot of Gods  
children, so we finde them hea-  
vie to beare, and such as much  
hinder



Many hindered by afflictions.

2 Tim. 4.  
10. 16.

hinder the comfort of many poore soules: in such sort, that if wee be not heartned to beare them with patience and quietnesse, wee shall never be able to hold out our Christian course vnto the end, with any comfort to our selues, or good example to others. Lamentable prooffe heereof all ages haue affoorded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles and persecutions came, then they went backe, and with *Demas* embrace this present world, as many others did forsake *Paul* at his first answer before the Emperour at *Rome*. Yea, it is often heard to bee the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sicknesse came and other crosses, they were disquieted, vnsetled, and could not goe on, as in times of peace and quiet-

quietnesse. And some good reason hereof there may bee alleaged, that howsoever the principall end of afflictions (specially to the children of God) is to make them better every way; yet by reason of naturall infirmity, which is so loath to suffer and can so hardly beare any affliction; they cannot get their mindes and hearts to bee fit to any Christian dutie, no not to prayer, as at some other time of peace they haue beene: But rather bee prouoked to fretting, impatience, murmuring; yea in greatest extremities to despair, and seeking many vnlawfull shifts to get out of their troubles; these with fundry the like, bee the hurts which come by afflictions, when wee be not well armed to beare them, and instructed how to make the right vse of them. By all which wee may see, what need wee haue to bee strengthened against all the discouragement



No helpe  
but by faith

Mr. Bifield  
of Promises

couragements, and other hinderances we meet withall in afflictions, which we shall plainly see, can by no other meanes be attained, then by faith; whereby wee may boldly rest vpon God for his direction and assistance, how to beare and profite by all our afflictions of what sort soever. This is that which now I vndertake to shew; how we may liue by faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianity, but rather further vs, till we attaine vnto the end, our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this work in hand, I haue light vpon a Treatise of Mr. Bifield, called *The Promises*: wherein he shewes both plainly and soundly, how a godly Christian may support his heart with comfort, against all the distresse, which by reason of any afflictions,

ons, or temptations can befall him in this life. To which Treatise, I referre all who desire to be further satisfied in this matter. But seeing I had (before I saw this booke) gathered out of the Scriptures, both those promises, and many moe concerning afflictions; I will proceed as I haue begun, to shew the vse of faith in all manner of outward afflictions, belonging to this naturall life; how we may be armed to beare them patiently, and made able to profite by them. For inward and spirituall troubles of minde, which arise from doubts of Gods favour, & of our salvation by Christ, as also of such griefes as rise from our infirmities, either vnable-nesse to mortifie our sinnes: or very weake performance of all holy duties: I haue sufficiently spoken in the three former generall Heads of this Treatise, how wee are to liue by faith in all

Of inward troubles in the three former points.



Now of  
outward.

all of these. Therefore here only I intend to gather out of the Scriptures, such sweet comforts, as God hath plentifully set downe for our comfort in all the outward crosses, whereto wee bee subiect, while wee liue heere in this vale of teares, that so we may better hold out vnto the end.

Order in  
handling  
afflictions.

1

In setting downe whereof, to keepe some order, for our better help in making vse of them. Our first ground of comfort, ariseth from hence, that all our afflictions come directly from God, by what meanes soever.

2

The second is, to obserue in what manner the Lord doth afflict vs his children, that is, most wisely in all respects, and most lovingly. The third, to what ends, namely, his owne glory: example to others, and our own good. The last is, that hee will both helpe vs in them, and giue vs a good end of them. For the

3

4

first,

Afflictions  
come from  
God.

Amos 3.6.

first, that all our afflictions come from God, as the supreme iudge and disposer of them, needs not so much prooffe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be euill in a City, & the Lord hath not done it;* meaning of the euill of affliction not of sinne; further, then it is a punishment of sinne. So likewise the Prophet *Hosea 6.1. Come let vs returne vnto the Lord, for he hath torne, and he will heale vs; hee hath smitten, and he will binde vs vp.* And this is manifest in that common speech. *The chastening of the Lord;* so often vsed, especially *Hcbr. 12. 5.* &c In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see euery one in his place: heere onely I would joyne this with the former; that as all the afflictions which Gods children doe suffer,



Afflictions  
be comon  
to all Gods  
children.

Applicatio

Psal. 39.9

Psal. 119.  
75.

fer, come from the hand of God, so hee spareth none of them, but as it is said, vers. 6. *He forgetteth every sonne whom hee receiveth,* and verse 7. *What sonne is hee, whom the father correcteth not;* and more to like effect both there and else-where. Both which, that all our afflictions come from God, and that hee dealeth so with all his children, may minister much comfort vnto vs in all our afflictions; first, seeing what God doth, must needs be good, how evill & bitter soever it seemes to vs: *Yea, we must hold our peace, because he hath done it.* Although wee cannot see any reason thereof, yet wee may bee sure the Lord doth never correct his children, but he seeth iust cause so to doe. As the Prophet David plainly professeth: *I know O Lord, that thy iudgements are right, & that thou in faithfulness hast afflicted mee.* But more, seeing God who correcteth

recteth vs is our Father, we may much more comfort our hearts in all that he sends, that he will never send any crosse, but such as shall be for our good, as wee shall more see. And seeing this is no other then such, as befalls the rest of Gods children. As the Apostle *Peter* affirmeth, saying, *Knowing that the same afflictions are accomplished in your brethren that are in the world.* Yea more, seeing God did not spare his owne Sonne, but hee was a man of sorrowes, and acquainted with griefe. Yea smitten of God & afflicted, as *Esa. 53. 3, 4.* These should much more make vs willing to beare the crosse, yea and much the rather, seeing it is the way to glorie, as more heereafter.

But this will yet bee more effectuall for our consolation in all troubles, if we shall advisedly weigh in what manner God dealeth with his children, when

1 Pet. 5. 9.

In what manner God correcteth his, in Wisdom and Loue.



Both ioy-  
ned.

Most wisely

With meet  
corrections  
in iust mea-  
sure.

hee corrects them, which as it is every way and in all respects very well, so this may especially bee seene in these two: In wisdom, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for some good issue out of all the afflictions which hee shall lay vpon vs. Although those two diuine properties in God be vnseparably ioynd together in all his dealings with his owne children. Yet, it shall much more increase our comfort in any affliction which befallles vs, to consider them apart: and first that wee may behold how wisely God ordereth the matter in all his chastisements vpon his owne children.

This may sufficiently be seene in these two. First that God doth chastise his with most meete corrections: and secondly, in iust measure. The fitnesse of  
Gods

Gods correction stands in this, that God knoweth all circumstances, both when and how to chastise his children, and so accordingly dispenseth this spirituall Physicke, as he seeth most fit for the good of the patient, and qualitie of the disease. This methinkes may be well gathered out of that comparison, which the holy Ghost makes betweene our naturall parents, and our spirituall Father in correcting their children, saying: *Furthermore, we haue had the fathers of our flesh which corrected vs, and wee gaue them reverence: shall we not much rather be in subiection to the Father of our spirits and line. For they verely for a few daies chastised vs after their owne pleasure, but hee for our profite, that we might be partakers of his holinesse.* Wherein besides other differences, this is manifest, that earthly parents, oft correct their children after their owne pleasure,

S 3

Heb. 12. 9.  
10.



Gen. 37. 18

Vers. 33. 24

sure, to satisfie their will, not so respecting wisely, what might be euery way best for them: but God our heavenly Father, in great wisdom considereth with what correction, and when to chastise his, so as may bee most for their profit; yea the best profit, to repaire his Image of holiness in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisdom of God in chastising his children, may cleerly bee seene in the histories of all ages of the Church. Memorable is that of the children of *Iacob*, who moued with enuy, sold *Ioseph* their brother into Egypt & deceived their old father, who thought that an euill beast had deuoured him. Whereat the Lord holding his peace for many yeares, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

brother *Ioseph*, who (though they knew him not) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne, and say; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare: therefore is this distresse come upon vs.* And another time *Iudah* confessed to *Ioseph*, *What shall we say unto my Lord? What shall we speake? God hath found out the iniquitie of thy servants.*

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Vriah*: both by the death of the childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion, to drive him out of his Kingdome, but openly before all *Is-*

2 Sam. 12.  
15.

16. 22.



2 Sam. 24.  
15.

Hag 1.4.  
&c.  
Mal. 2.8. 9.

*rael* defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbring the people, by that fearefull plague whereof dyed threelcore and ten thousand. In like manner the Lord denounced his iudgement against his owne people. *Dent. 28. 47. Because thou servedst not the Lord thy God with ioyfulnesse and with gladnesse of heart, for the abundance of all things. Therefore shalt thou serue thine enemies, which the Lord shall send against thee in hunger and in thirst, &c.* The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Hagai* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the word, God threatened

ned to send *a famine of the word.*

*Amos 8. 11.* The same might we see in Gods dealings with our selues, if we would obserue them. When we set our affections on any thing too much, whereby our hearts be stolne from God, whether they bee persons or things, pleasures or profits; It is vsuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that wee may lesse esteeme them, and haue our hearts free for better things.

Too much affecting any thing.

The comfort which we are to take by this wise dealing of God with vs, is this, that as we know all afflictions to Gods children, to be Physicke, to cure their corruptions; so knowing also they all come from so wise & skilfull a Physician who cannot erre, but alwaies sends such Physicke, and in such season, as shall surely doe vs good. This must make vs not onely quietly

*Application.*



2. In mea-  
sure.

1 Cor. 13.

to beare them, but to be thank-  
full to God for them, and to la-  
bour to be the better by them.

But this will more appeare, if  
we shall well consider Gods  
wisdomme in moderating all his  
chastisements, both for the mea-  
sure and continuance of them,  
so as may be most fit, both for  
the strength of the patient, and  
qualitie of the disease: both  
which may be shewed in all the  
afflictions which God layeth  
vpon all his children, though  
he chastise some much more se-  
verely, and holdeth the rod lon-  
ger vpon them, then vpon o-  
thers, who either haue not so  
much provoked the Lord, or  
be not so able to beare the hand  
of the Lord. This is plainly  
taught by the Apostle, saying,  
*There hath no temptation taken you,  
but such as is common to man. But  
God is faithfull, who will not suffer  
you to be tempted above that you  
are able, but will with the tentati-*

*on make way to escape, that ye may be able to beare it.* In which one sentence we haue these speciall encouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs ; first, that God deales no otherwise with vs then with others, even of his owne children ( whereof before;) secondly, that God neuer over-loadeth his, but wisely moderateth the burthen according to his strength that beares it. And this he doth according to promise most faithfully : nothing shall moue him to deale otherwise : yea more, God will so assist vs by his Spirit, to endure and beare, that in due season wee shall haue a good end and deliverance out of all: which if there were no more, might be sufficient to vphold vs from sinking in any triall, though never so great. But because the Lord well saw how hardly wee be perswaded here-  
of,

Great comfort in this sentence.



Iob 34. 23.

When need  
is.

1 Pet. 1. 6.

Esa. 27.

Vers. 3.

of, and be ever thinking our burthen too heauie for vs to beare ; therefore the Lord is faine oft to beate this into our mindes and memories, as *Elihu* told *Iob*, *That God will not lay more on man then is meete, that he should enter into iudgement with God* : and so much the Apostle *Peter* intendeth ; when he saith, that the faithfull did greatly reioyce in their saluation purchased by Christ, *Though for a season they were in heauinesse through manifold temptations*, yet he addeth (*if neede be*) meaning that this is never, but when God seeth needfull in all respects, for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a vineyard, which the Lord did keepe and water euery moment, least any hurt it. As for the bryers and

and thornes, he would burne them together: And therevpon saith, *Hath he smitten him, as he smote those that smote him, or is he slaine according to the slaughter of them that are slaine by him. In measure, when it shacteth forth, thou wilt debate with it, &c.* Which I vnderstand, that whereas God will stub vp as thornes by the rootes, and cast into the fire the wicked aduersaries of his Church, hee will but shred and prune as a vine his Church, that they may bring more fruit, as our Sauour plainly speaketh: *Iohn 15. 2.* And more plainly doth *Jeremie 46. 28.* and *30. 11.* say. *Feare thou not O Iacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the Nations, whither I haue driven thee: But I will not make a full end of thee, but correct thee in measure, yet I will not leave thee wholly unpunished.* Wherein we see great oddes, betwixt Gods dealing

Vers. 7.

Vers. 8.

Great oddes  
betweene  
the wicked  
and godly.



Psal 6.1.

Jer. 10. 24.

dealing with his children, and with the wicked, whom he vterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profite by them, which must needs allay the sharpnelle of them if well considered. And this no doubt was that which the Prophet *David* and *Ieremie* so earnestly begged of God, *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with iudgement,* that is, most wisely considering what they were able to beare, *least otherwise they should be consumed and brought to nothing.*

Gods wisdom in moderating the continuance.

This wisdom of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should be over tedious, and make them faint and giue over.

over. Hereof the Prophet David had great experience, as hee oftentimes profelleth. *Psal. 30. 5.* For his anger indureth but a moment, in his favour is life, weeping may endure for a night, but ioy commeth in the morning. *Psal. 103. 9.* He will not alwayes chide, neither will he keepe his anger for ever. *Psal. 125. 3.* For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquitie. The Prophet Esay in the name of the Lord profelleth the like. For yet a very little while and the indignation shall cease, and mine anger in their destruction, and Chap. 26. 20. Come my people enter into thy chambers, and shut the doores about thee, hide thy selfe as it were for a little moment, untill the indignation be over-past. and 54. 7. 8. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee,

Esa 10. 13.



Ier. 3. 12.

thee, for a moment, but with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer, and 57. 16. For I will not contend for ever, neither will I be alwayes wroth, for the spirit should faile before mee, and the soules which I haue made. Likewise the Prophet Ieremie in his time, witnesse the same in the name of the Lord, saying; For I am mercifull, saith the Lord, and I will not keepe anger for ever, and to the same effect. Ezech. 16. 42. So will I make my fury towards thee to rest, and my iealousie shall depart from thee, and I will be quiet, and will be no more angry. Notable to this purpose is that of the Prophet, Micah 7. 18. Who is a God like unto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie: and to conclude with that of the Apostle, 2 Cor. 4. 17. For our light

light affliction which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glory. Thus may wee behold Gods wise dealing with his children in all his chastisements, obseruing the fittest seasons, and iust measure both for the quantitie of the correction and for the continuance thereof, all as is most agreeable to the strength of the patient, & qualitie of the disease, which if it be beleeued, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall finde any affliction to lye heavy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord allureth vs, that *he* will

*Applica-  
tion.*



*will lay no more vpon vs, then wee shall be able to beare; and will suffer no affliction to lye longer vpon vs then shall be needfull, and for our good,, that thus resting vpon Gods Word, wee may waite Gods leasure for our ease and full deliverance.*

God loving dealing with his in affliction.

*Psal. 68. 5.*

For our better furtherance herein, we are to consider Gods loving and tender dealing with his children in all their afflictions, which is plentifully set forth vnto vs in the holy Scriptures, both by many comparisons, expresse testimonies, and examples, all little enough to hold vs vp from sinking, if the affliction seeme great or long, in which we are ready to feare God forgetteth vs, or at least doth not pittie vs. For this cause the Lord is said *to be a Father of the fatherlesse, and a Iudge of the widowes.* And *Psal. 103. 13. Like as a Father pittieih his children, so the Lord pittieih them* that

that feare him. For hee knoweth our frame, he remembreth that we be but dust. Yea more: The Prophet Esay 49. 13. &c. notably sets out this comparifon in God towards his afflicted people, faying: Sing O heaven, and be ioyfull O earth, and breake forth into finging O mountaines: for God hath comforted his people, and will haue mercy on his afflicted: But Zion faid th: Lord, had forsaken mee, and my Lord hath forgotten mee. Can a woman forsake her sucking child, that she should not haue compassion on the sonne of her wombe. Yea they may forget, yet will I not forget thee. So David, Psalm. 9. 18. For the needy shall not alwaies be forgotten, the expectation of the poore shall not perish for ever. To the same purpose he faid to God: Psalm 31. 7. I will bee glad and reioyce in thy mercy, for thou hast considered my trouble, thou hast knowne my soule in aduersitie. And Psal. 38. 9. Lord my



*my desire is before thee, and my groaning is not hid from thee. And to the same end it is sayd, Psal. 56.8. Thou tellest my wandrings, put thou my teares into thy bottle, are they not in thy booke: which shewes such tender compassion, that he was so affected with the calamities of his servant, that he most narrowly observed every one: yea, he made so precious a reckoning of their griefes and sorrowes, that not a teare fell to the ground, but hee kept them in memory (as men preserve precious liquors in bottles) that in due time hee might comfort and succour them: For which cause it is said, Psal. 116.15. Precious in the sight of the Lord is the death of his Saints. And to like effect. Esay 63.9. In all their affliction hee was afflicted, and the Angell of his presence saved them, in his love, and in his pittie hee redeemed them, and hee bare them, and carryed them all the dayes of old.*

*Where-*

Wherein (as in many other places of Scripture, for it would be too long to recite all) we may see most admirable compassion in Almighty God towards vs in all our afflictions, that even as the bowels of a tender hearted mother are mooved within her, when shee seeth her childe in any perill; so is the Lord troubled to see his children in any extremity, that he doth as much pitie them, and is as ready to succour them, as if his bowels were moved within him, which was in very deed so in our Saviour Christ in his humanitie, as is \* often testified of him in the holy story.

*Applicatio*

Mat. 14. 14.  
Mark. 1. 41.  
and 6. 34.

This should yet more comfort vs in all our afflictions, that hee who is God over all; of such infinite power to helpe, both whom hee will, and how, and when it pleaseth him, is so tenderly affected towards vs, that hee doth not onely take speciall

no-



notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, and by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom. 8. 20.*

Oft minds  
these pro-  
mises.

This compassion of the Lord (if well weighed) must needs allay the heat of such fiery trials as Gods children do oft fall into, & make vs more patiently endure whatsoever so tender hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and compassionate dealing with his, is set forth vnto vs, must bee oft in our minde and thoroughly thought on, that in time of need we may rest vpon them, to finde like favour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions taken from the manner of Gods dealing with his, as in great wisdom to in like loue.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to beare the crosse, euen from their youth to their old age, these we heard be generally three. First, *glory to God.* Secondly, *example to others.* Third *profit to our selues.*

3. Ground of comfort in afflictions from the ends of them.

1.

2.

3.

All which should strongly mooue vs to be so farre from repining to suffer them, that wee should rather reioyce and bee glad, as our Saviour exhorts his Disciples, and the Apostle *James* 1.2. which was often practiced by the holy seruants of God. *Acts* 5.41. And *Paul* and *Silas* in the prison Sang praises unto God. We reade also of *Paul* how he tooke pleasure in *infirmities*, that is bodily, not spirituall; as himselfe expresseth, in *reproches*, in *necessities*, in *persecutions*, in *distresses* for *Christs* sake.

*Math.* 5.11.  
12.

*Acts* 16.25.

2 *Cor.* 12.

In all which it cannot bee doubted, but that the chiefe cause,



Phil. i. 14.

cause of this reioycing in afflictions was this, that their sufferings made so much for Gods glory, and the good of Gods Church, who were greatly confirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefites themselves did reape thereby. Here I might take iust occasion more largely to shew how God is glorified by the afflictions of his children, whether they bee sent for correction or for tryall. And likewise how these afflictions serue many waies for the good of others : both which should and oft doe make Gods children more contentedly to beare them.

But seeing nothing can more prevaile with our fraile nature, to make vs take such an vnpleasing potion or byting corasue, then the certainty of the good it will doe vs ; therefore wee will now consider what be the chief bene-

benefits which God promiset<sup>h</sup>,  
and his Spirit worketh in the  
hearts of his children by affli-  
ctions.

Chief be-  
nefits by af-  
flictions.

Among all which this is most  
generall, that *they bee blessed*  
whom the Lord correcteth, as  
*Iob 5.17. Behold, happy is the man*  
*whom God correcteth, therefore*  
*despise not the chastening of the Al-*  
*mighty. The like Iames 1.12. 5.*  
*11. Psal. 94.12. Blessed is the man*  
*whom thou chastenest O Lord,*  
*and teachest him out of thy Lawe,*  
*that thou mayst giue him rest from*  
*the dayes of aduersity, untill the*  
*pit be digged for the wicked. In the*  
*same sense it is oft said, whom the*  
*Lord loveth he correcteth, even as*  
*father the sonne, in whom hee de-*  
*lighteth. Where this vse is made*  
*of it, not to despise the chastening*  
*of the Lord, neither to be weary of*  
*his correction. Which is to like*  
*purpose repeated, Heb. 12. 5.6.*  
*&c. David also professeth the*  
*like. It is good for me that I have*

Blessed.

Pro. 3.11.

11.

Rev. 3 19.

T

beene



*Psal. 119.  
71.*

*Use.*

*beene afflicted, that I might learne  
thy statutes.*

In all which and the like is plainly declared, that how bitter soever afflictions bee to our feeling, yet to Gods children they be very profitable meanes, and so marks of happinesse and speciall tokens of Gods fatherly loue, and therefore so to be accounted of, and with thankfulness to be received.

The same is saide of all the sufferings which Gods children endure for righteousness sake, which though they greatly differ from chastisements for sinne: yet seeing they bee bitter to our taste, and oft sore afflict vs, wee haue neede to bee heartned to beare, and directed to make the right vse of them. For this cause the Lord doth pronounce them *Blessed that thus suffer*, which in all former ages of the Church, hath made the faithfull to suffer patiently and cheerfully for right-

*Mat. 5. 10. 11  
Luk. 6. 22  
1 Pet. 3. 14  
4. 14.*

righteousnesse sake, and so must it mooue vs, that so wee may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of those benefits, which Gods children do obtaine by afflictions. These are fitly drawne to three Heads by the Prophet *Daniel*, chap. 11. Who fore-shewing the afflictions which should happen to Gods faithfull people, verse 33. *That they should fall by the sword, and by flame, by captivity, and by spoile many daies.* Verse 35. hee addeth, *And some of them of understanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three chiefe endes why God sent such afflictions on his owne children.

3. Benefits  
by affliction.

First, to take tryall of them, what drosse of corruption, and



Psal. 119.  
71.

*Vse.*

*bee ne afflicted that I might learne  
thy statutes.*

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First, to take tryall of them, what drosse of corruption, and

T 2

what

3. Benefits  
by affliction.



what sound metall of grace was in them.

2

Secondly, to purge out that corruption which was found yet remaining in them.

The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions  
be tryals.

For the first, they be tryals of our strength and weakenesse, what faith and patience we haue in bearing them, what loue wee beare to God who sends them, and what wee bee the better by them. This is oft in Scripture set out by this comparison of gold and silver tryed by the fire, So *Zach. 13.9.* Speaking of the remnant of Gods people, who should bee reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call upon my name, and I will heare them. I will say it is my people, and they shall say, the Lord is my God. So, Ieremie 17.10. Complaining of the deceitfulnelle and wickednelle of the heart to bee exceeding, saith: I the Lord search the heart, I try the reines, to giue every man according to his wayes, and according to the fruit of his doings. Heereof Salomon speaking more generally, Prou. 17.3. saith, The firing pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially to the present purpose is that of 1 Pet. 1.6.7. where hee sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods children, when need required, was this: *That the tryall of your faith being much more precious then of gold that perisheth, though it bee*



tryed by fire, might be found unto praise, and honour, and glory, at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them; *Beloved, thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing happened unto you. But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding ioy.* To like effect the Apostle *James 1.2.* exhorts; *My brethren count it all ioy, when yee fall into diuers temptations; knowing this, that the trying of your faith worketh patience.* Many mo Scriptures might to this purpose be alledged.

*Applicatio*

In all which may be seen, that this is one speciall benefit of the afflictions of Gods children, that by these may bee made manifest as to others so to themselves, what drosse of sinne and pure metall of grace is in them.

Its

Its not to be doubted, but God knowes perfectly what is in them, yet he is said oft to proue them, that hee might make knowne what was in them, both good and euill : whereby as he would raise vp glory to himselfe: so likewise he would draw out much good to themselves, and to others by their example, as may well be gathered out of that one place. *Dent. 8. 16.* where *Moses* speaking of Gods marvailous providence over his people in the Wildernesse, saith; *Who fed thee in the Wildernesse with Manna, which thy Fathers knew not, that he might humble thee, and that he might proue thee, to doe thee good at thy latter end.*

We haue daily experience, how foolishly many deceiue themselves: some, and they the worser sort, promise to themselves more strength of faith, patience, loue, and other like graces, then indeed they haue,

Why God is said to try vs.

*Dent. 8. 2. 3.*

Many iudge amisse of themselves.

Some, that they haue more strength then they haue.



which when they come to triall, find it farre otherwise, to their iust shame, and yet amendment, if they belong to God.

**Others,**  
that they  
haue not  
so much as  
they haue.

Others, indeed better (though they see it not for want of experience) much mistrust themselves; who being brought to the triall, well approoue themselves to haue sound Faith, and so other good graces accompanying the same.

**Examples.**

Memorable examples hereof all the Stories of the Church set forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr *Lawrence Saunders*, who in the beginning of the Raigne of *Queene Mary*, seeing the alteration of Religion, manifested his great feare to suffer Martyrdom vnto *Doctour Pendleton*, who being a big fat man, said, he would see every drop of his grease molten, before he would forsake the truth. Yet after, he  
shame-

shamefully yeelded, and Master *Saunders* constantly professed the truth, and suffered Martyrdom very chearefully.

Againe, as by these trialls, the faithfull grow to know themselves better, which is of good use: so on the other side, whereas it is the common lot of Gods people, to bee hardly thought on, and by many worldlings thought to be no better then themselves. But as Sathan accused *Iob*, *That he did not serue God for nought*, and that if he should afflict him, he *would curse God to his face*; so say they, if these professors were in such case, as others in great distresse be, you should soone see what they would doe, I warrant you, they would be as impatient, and take as bad courses to shift for themselves as others doe. But when God calls forth his children to fore trialls, as specially to Martyrdom, to suffer patiently and

Godly mis-  
iudged by  
the world,

*Iob 1.9.11.*

Godly pro-  
ved to the  
world by  
afflictions.



Luk. 23. 47.

with reioycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainly this was a righteous man.* So then wee see this one iust cause of comfort in our afflictions, that by these trialls as God hath the glory of his graces in vs, we haue the better prooffe and comfort of them, and others bee constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, and to blesse God for them.

Second benefit by afflictions, is to purge sin

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectually meanes to purge out that sinful corruption which growes in our nature, vnlesse by these and other like meanes it be daily purged out; In which respect afflictions most aptly be compared to Medicines, for so indeed they are to all Gods children, most sove-

soveraigne meanes to kill their spirituall diseases, in that they doe drive them more to search out their sinne, make them more weary of them, and as to seeke pardon for them, so more to endeavour to overcome them, all which be worthy fruites of affliction, plentifully set out vnto vs in Scripture, both by precept and practise of the faithfull. Nothing more common then to call Gods people to repentance, which containes all these, by Gods judgements either threatened or executed.

That this ought to be, cannot be denyed, but that we shall be thus purged by our afflictions is most doubted, and therefore we find not such comfort in afflictions as otherwise we should, if we might be sure to reape this fruit by them for our comfort, wherein I know not what can be greater then that which the Apostle sayth, *Rom. 8. 28. Also*

This benefit is certaine.



*we know* that all things worke together for good to them that love God, to them that are called according to his purpose ; where, in one word he saith as much as may be desired or conceived, that all afflictions ( for of them specially he speaketh ) how many or great soever they be, shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinelle of our soules, a principall part whereof is the purging of our soules from sinne ( which is the sole cause of all our misery ) which benefit by afflictions, though it be most excellent, yet it is nottelle sure and certaine, as appeares, by the Apostles owne words, saying (*we know*) that is, not onely I and you, but all the faithfull people of God, haue good prooffe of it by daily experience, and therefore cannot doubt of it, that all our afflictions

ons shall turne to our good, which because it is (in time of sore afflictions) so hardly beleev-  
ved, I will make it manifest by one vndeniable reason, that it cannot otherwise bee but that whatsoever befalleth Gods children, shall most certainly make for their good. Which is this, seeing God did from all eternitie of his owne good will choose them to be heires of glory, and ordained that all things which should befall them should serue to that end, then whatsoever comes to them shall turne to this their chiefe good, otherwise God should either change his will, or be not able to doe that which he determined to doe, neither of which can in any sort be said of God, and therefore it cannot possibly be, that any affliction vpon Gods children should turne to their hurt, but all of them must needs turne to their good. This one Scripture  
(if



(if there were no more) may sufficiently assure vs hereof, and so perswade vs, more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions: so in other places this fruit of purging vs from our sinfulness is more specially declared, as *Dan. 12. 10.* like to that before of *Dan. 11. 35.* *Mary shall be purified, made white, and tryed.* So *Esa. 1. 25.* the Prophet denouncing Gods fearefull judgements against the wicked rebellious Jewes, *vers. 24.* addeth this as a blessing to the Church; *And I will turne my hand vpon thee, and purely purge away thy drosse, and take away all thy sinne,* meaning their drosse of sinne, which corrupted the purer metall of grace. And to like effect, *Chap. 27.* setting forth Gods different dealing with his beloued, about their wicked enemies in their afflictions, adds this in *vers. 9.*

*By*

By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit to take away his sin. This also is part of that which is sayd of our Saviour Christ, that every branch which beareth fruit, he purgeth that it may bring more fruit. And how should Gods chastising vs, keepe vs that wee be not condemned, if it did not weaken our finnes, the sole cause of condemnation. But I will spare many moe places to this purpose, as *Pro. 20. 30. Psal. 119. 67. 71. Esa. 4. 4. &c.*

I will onely shew the truth hereof in a few examples for many; most famous is that of *Manasseh*, who exceeded in sinne all that ever I heard of to be saved: yet it is said of him when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed unto him, and he was intreated of him, and heard his supplication, &c. After which fol-

lowes

*Ioh. 15. 2.*

*1 Cor. 11. 32.*

*Examples.*

*2 Chro. 33. 12.*

*130*



lowes how many things he reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to looke for the like. The same may be seene in the Prophet *David*, *Psal.* 32. and els-where oft.

It is the ordinary practise of the godly to turne from sinne in affliction.

1 *Kin.* 8. 35

But to leaue all particular persons in whom this is to be seene, that by their afflictions they were brought to Repentance. It is observed to be the ordinary practise of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 21. 16. professeth the like, saying; *Lord in trouble haue they visited thee, they powred out a prayer when thy chastening was upon them.* Yea, God himselfe, *Hos.* 5. 15. sayth no lesse; *I will goe and returne to my place, til they acknowledge their offence, and seeke my face, in their affliction they will seeke me early.*

Thus

Vse.

Thus we see this point sufficiently proved, that afflictions be speciall means to purge vs from sin, in which regard they should be more welcome vnto vs, and not so vnkindly entertained as vsually they be.

But before we make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs white* (as the Prophet speaketh, that is, beautifull, and shining in grace) is never parted from the former (if either of them be in truth) I will though more bricfly manifest the truth thereof, and shew what helps afflictions be by Gods blessing vpon them, to quicken and stir vp Gods graces in his children. This is evidently said, *Heb. 12. 10.* that whereas *our earthly parents chastened vs after their owne pleasure*, God our heavenly Father chasteneth vs *for our profice, that we might be partakers of his holinesse.* *David, Psal. 119. 67.*  
pro-

Third benefit by affliction,  
Stirre vp grace.

Dan. 11. 35  
12. 10.



professe the like of himselfe, saying; *Before I was afflicted I went astray, but now I have kept thy word.* And vers. 71. *It is good for me that I have beene afflicted, that I might learne thy statutes.* Esa. 26. 9. *When thy iudgements are upon the earth, the inhabitants of the world shall learne righteousness.*

Afflictions  
stirre vp  
Faith and  
Patience.

As this is true in the generall, that the faithfull be made better and more fruitful by afflictions, so this is most apparent in *faith*, and *patience*, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified. For *faith*, the Apostle *Peter*, 1. Epistle, 1. Chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree he extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe over, in the desire I haue they may be better admired,

red, and sought after) the words I will leaue to bee perused by such as desire better to weigh them. The speciall prerogatiues belonging to all Gods chosen (of whom he speakes) be these; That they were begotten of God as to be his children, so to haue a living and never dying hope, purchased vnto them by the whole mediation of Christ, whereof his rising from the dead was a chiefe part. The chiefe matter hoped for, is an inheritance, and that no earthly one, which is full of imperfections and changes, but a heavenly, which is every way perfect and pure, and so lasteth without alteration for ever; whereof, that by no power they be deprived, its lockt vp and kept safe for them in heaven: And least themselves should perish before they should fully enioy it, and take possession of it; They are kept safely by Gods power, applied

Prerogatiues of the elect.



plyed vnto them by faith, till they attaine that salvation which is prepared for them, and shall shortly be fully bestowed vpon them.

What heart can sufficiently be affected, either to desire these or ioy in them as were meet, and so be thankfull for them? Yet this is it whereof the Apostle speaketh of these beleeuers;

1 Pet 1.6.

7.

Worth of  
faith.

*Wherein ye greatly reioyce, though now for a season (if neede be) yee are in heavinesse, through manifold temptations: That the tryall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, & glory, at the appearing of Christ. In which Scripture, this one thing is cleare, that the great worth of faith is made manifest by the fiery tryall of afflictions, so that faith is as much advanced by afflictions, as gold by fire.*

This

This shall suffice in a case so common, in the practice of the faithfull in all ages, whose faith hath beene made famous by afflictions. Take onely the whole 11. Chapter to the *Hebrewes* for a patterne, wherein is at large laid out, how the faith of Gods people in all ages was made glorious by afflictions. The life of *Iob*, and *David*. Especially I may not forget that worthy servant of God the Apostle *Paul*, whose whole life, after his conversion, was full of sore affliction, yet where did we ever heare of greater faith? So that as great battells set out the valour of a wor-thie Captaine or Souldier, and great stormes the goodnes of the Shippe and Anchor, and skill of the Master; so doe afflictions commend the faith of true Christians.

Faith glorious by affliction.

Now to shew how afflictions bee speciall meanes to inure to patience, I need not say much, seeing

Patience.



seeing patience is the daughter, and an vnseparable companion of faith, as is worthily set downe *Rom. 5. 1, 2, 3, 4, 5.* I onely cite verse 3. where he saith; *That we doe not onely so (reioyce in hope of the glory of God) But we glory in tribulations also, knowing that tribulation worketh patience, &c.* To like effect is that *Iames 1. 2, 3.* *My brethren count it all ioy when yee fall into diuers temptations. Knowing this that the trying of your faith worketh patience.*

I will content my selfe with these two witnessses as good as twenty, which in this case may soone be brought, and so will come to make our vse of all these three benefites by afflictions. 1. That they be sent from God, to be tryals to discover to our selues & others, godly, and wicked, what strength of grace and sinne doth remaine in vs, which is many waies profitable. 2. To bee effectuell purgations to

to waste and weaken those special corruptions which most hinder our soules health. 3. And lastly, to quicken all saving graces in vs, and to every way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might be well prized) would mooue any good heart, (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Physitian doth send them to vs, how much more then when as all these shall bee ioyned together, should wee reioyce and blesse God for them. There is no good Christian, but he greatly desires to bee more humbled in the sight of his manifold sinnes, and to bee comforted with the  
sweet

Use of all  
these bene-  
fits by af-  
flictions.



sweet feeling of Gods graces in him. Yea, much more desires he to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And aboue all doth he covet spirituall graces, that hee might shine out in a godly life to the honor of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them (as that place *1 Pet. 4. 18.* prooveth; *And if the righteous bee scarcely saved.* And this is the chiefe cause why none of Gods children are without them, as *Heb. 12. 6, 7, 8.*) we think there is great reason why we should be thankfull to God for them, and so labour to reape this fruit by them, that wee may say and sing with the Psalmist, (as it is sweetly exprelled in the Meeter

Meeter) *O happie time may I well say, when thou didst mee correct : For as a guide to learne thy lawes, thy rod did mee direct.* So little cause haue Gods children to thinke their condition miserable, because of afflictions, that if wee will beleue and practice what the Apostle *Paul* professed and performed, wee must in a holy manner boast of our afflictions, as a Souldier of his scars got in battell. And as a little before wee heard, *Paul* did take pleasure in reproches, in necessities, in persecutions, in distresses, for *Christs* sake. Thus wee see what comfort wee may get out of Gods Word, fittly applyed vnto vs by faith, for the better bearing of all afflictions of what sort soever. I might gather many other fruits of afflictions, as some haue done, but if all bee well weighed they may bee referred to one of these three, and so having said sufficient of the

V                      three

Rom. 5. 3.

2 Cor. 12.  
10.



**The fourth  
ground of  
comfort in  
afflictions,  
Gods help.**

three former grounds of comfort in afflictions.

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will be profitable to obserue, that the Lord knowing our great weakenesse to beare the the crosse, and how full of distrust wee be, that God will not be ready to helpe vs, at least as wee would, (both which are so often to be found in the liues of Gods faithfull servants in all ages, as needs no further prooffe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully provided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they shall

shall never perish, but in the end find a good end and issue out of them, to his glory, and their endlesse comfort.

Having perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set them down all, I will therefore make choyce of some of the chiefe, that wee may haue them ready for our vse against time of need.

Many promises of helpe.

Among all that is exceeding full of comfort which is written, *Rom. 8. 26.* In which chapter the Apostle intending to teach, that nothing should hinder the happinesse of those that be in Christ, whereas there bee but these two, corruption and affliction, hee first confutes the one, from verse 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might bee ob-



icted, that though afflictions  
 were profitable to those that  
 could endure them, yet oft they  
 be so heauy that wee cannot so  
 much as cry to God for helpe as  
 we ought: hee answers, that e-  
 ven then *the Spirit helpeth our*  
*infirmities, &c.* meaning that  
 when wee begin to sinke as not  
 able to stand vnder the burthen,  
 then Gods Spirit puts vnder his  
 hand to support vs. Which is  
 in so many words said, *Psal. 27.*  
*24. Though he fall, he shall not vt-*  
*terly be cast downe, for the Lord*  
*upholdeth him with his hand.*  
 Which is when hee doth by his  
 Spirit strengthen vs with faith  
 and patience, to wait for Gods  
 helpe one way or other, either  
 to rid vs out of our afflictions,  
 or make vs quietly to beare  
 them, so long as shall seem good  
 to his heavenly wisdom to  
 continuethem. For which cause  
 our Saviour Christ, foretelling  
 his Disciples of many afflicti-  
 ons,

*John. 14.*  
*15. 16.*

ons, which should befall them in the world, among other encouragements, hee oft tels them that hee will send them his holy Spirit to bee their comforter, who shall bee stronger in them, then all their aduersaries. And to the same purpose, telling them, that in the world they should haue tribulation, he bids them *be of good cheere for he hath overcome the World.* Likewise the Apostle, 2 Cor. 1. 3. 4. to hearten the *Corinthians* to endure all troubles, calleth God the God of all comfort, who comforted him and all others in all *their tribulations, that they might be able to comfort others which are in any trouble.* The like is to bee seene almost in all the holy Epistles, in which the Saints bee encouraged to suffer afflictions patiently.

16. 33.

But to proceeds, exceeding many bee the places in which God promiseth to his people,

Gods help.



God is all  
in all.

*Pfal. 18.28.*

that he will be a sure and speedy helpe in all troubles, in due season ready to bee found, *David* had great experience thereof. The booke of the Psalmes is full of those speeches, *God is my rock, my tower, my refuge, my shield & buckler, my health and strength,* and many moe, all tending to this, that looke what helpe any man in danger may finde in any earthly meanes whatsoever, God is the same and much more to all his people in all their necessities, bodily or spirituall. Because the faithfull in all ages haue stood in need of this comfort, therefore is this so oft repeated, that we in our generation may looke for the like helpe in our need. To the same intent bee many other like speeches, *That God will lighten our darkness, hee will keepe the feet of his Saints, hee will not forsake them, nor forget their complaint. That they shall not bee confounded, In time*

time of trouble he will hide them.  
His Angels shall putch about them,  
He will heale them and take all sick-  
nes from them. They shall not feare  
their enemies, but God will make  
their enemies afraid of them, Be a-  
venged of their enemies, That God  
will repent him of the evill pro-  
nounced against them, with many  
other of like sort and oft, more  
specially of remooving warre,  
pestilence, &c.

Psal. 34. 7.

The summe of all which is,  
that into whatsoever calamitie,  
or distresse Gods children shall  
fall, though the Lord doe leaue  
them for a season, as though he  
did not regard it, yet hee will  
be with them by his Spirit to  
helpe them, that they shall not  
vtterly perish : yea rather that  
they shall be able with patience  
to hold out, till God send them  
a happy end and issue out of all.  
That this hath beene Gods dea-  
ling with his beloved in all a-  
ges, needs no prooffe, it is so ma-

*Applicatio*



God will  
deliver.

nifest, *Job*, *David*, and *Paul* may be sufficient to witnesse this, how wonderfully God was with them in all their tryals.

The other branch of this last ground of comfort is this, that the Lord will not onely assist his vnder the burthen of their afflictions, with all needfull helpes, that they may be able to beare them: but will in due season fully deliver them out of them all, which being so hardly beleaved, especially in great and sore afflictions, therefore the Lord hath very often renewed his promise of delivering his out of all their troubles. All of which for the most part being the same, both in sense and words a few may suffice for many. *David* had great prooffe hereof, and therefore after a mightie deliverance ( and that by a hard shift full of infirmities ) he composed that excellent *Psalme* 34. where magnifying  
Gods

Gods mercy for so great deliverance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying, *vers. 7. The Angell of the Lord encampeth round about them that feare him, and delivereth them, and vers. 17. speaking of the righteous hee saith, they cry, and the Lord beareth, and delivereth them out of all their troubles, and vers. 19. Many are the afflictions of the righteous, but the Lord delivereth him out of all. So Psalme 37. 39. 40. But the salvation of the righteous is of the Lord, he is their strength in the time of trouble. And the Lord shall helpe them, and deliver them, he shall deliver them from the wicked, and save them because they trust in him.*

These shall suffice in so cleere a point: for there are none that be any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in



the same words. It is fully to the same purpose, that the Apostle 1. Cor. 10. 13. comforteth them with this amongst other Arguments, that *God will with the temptation make a way to escape, that ye may be able to beare it;* and that of *Ieremy 29. 11. For I know the thoughts that I thinke towards you saith the Lord, thoughts of peace; to give you an expected end.* By these, and very many other the like, it is cleare, that this is Gods wonted favour towardes his children, that though for fundry, and those most iust causes, he lead them into troubles, and oft leaues them a long time vnder them, yet he never finally forsakes them: *but when the time to haue mercy is come,* then the Lord will surely succour all his, and deliver them by one meanes or other, such as shall make most for his glory, and the good of all his.

*Psal. 102.*

*Applicatio*

All of which being so certaine,

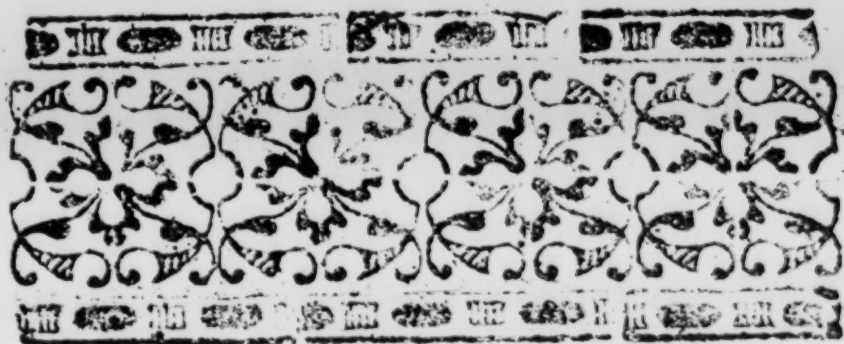
taine, that how many and great  
foever, and of long continuance  
the afflictions of Gods children  
shall be, yet the Lord will never  
leauē nor forsake them, but will  
be a present helpe in time of  
need, ministring all needefull  
comforts, both outward helpes  
and inward graces to support  
them, and in the end will one  
way or other fully set them free,  
and quite deliver them out of  
all their feares and troubles: we  
may see what small cause wee  
haue to be discouraged by our  
afflictions, or to fret and repine  
at them: yea, rather wee haue  
most iust cause to reioyce in  
them, to blesse God for them,  
& to labour both to beare them  
and to profite by them, that God  
may haue glory thereby, our  
selues may reape the benefit by  
them, and others may profite by  
our example. And thus laying  
all together which hath beene  
said of afflictions, we shall finde  
that



that they be no lets, but speciall  
helpes, as to godlineſſe in this  
life, ſo to happineſſe in the life  
to come. Thus much for  
this fourth point, how  
to liue by Faith in  
all afflictions of  
what ſort  
ſoeuer.

(::)

THE



# THE FIFTH

Generall Head of  
living by Faith,

*Is for*  
Earthly blessings.



H v s haue we  
in these foure  
points hand-  
led how well  
G o d hath  
provided for  
our spirituall  
life all needfull blessings, that  
whatsoever our condition shall  
be, yet wee may comfort our  
selues



selues in God, who as he hath promised, so will he performe, that we shall not want any thing that is good : And whatsoever doth befall vs, (though never so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of living by faith, which concernes all *Earthly blessings*, how we may be provided of all things needfull for this naturall life ; which being so necessary ( as wee well know ) that we cannot be without them, wee be naturally so addicted to them, that nothing doth more take vp our mindes and hearts, then our care and labour for these, neither doth any thing more hinder our spirituall life.

Care for  
earthly is a  
hinderance  
to spiritual.

All which the Lord our God well considering, hath herein most bountifully provided for vs, and promised vnto vs all needfull blessings for this life,

in

in such sort, that were we wise to see and embrace this bountie of the Lord, we should not onely be freed from a world of cares and troubles, (wherewith most men be vsually so incumbered, that they can find or spare no time nor travell to seeke after the things which belong to a better life) but we should be so furthered by our contentment in those outward and earthly blessings, that with more cheerfulnelle we should run our race of Christianitie, and be every way more fit to all holy duties.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although we enioy many good blessings

Generall  
promises  
for earthly  
blessings.



blessings for this present life, as health and wealth, food and raiment, and the like many, yet if we wanted but one, it would much molest vs, and take away our comfort and chearfulnesse in his service, for this cause, the Lord as a tender Father desiring the welfare of his beloved child, bids him be a good and obedient child, and so promisseth him he shall not want any thing; So, I say, the Lord our kind and tender Father bids vs, as good children hearken to his voice, and to be ruled by him, and tels vs we shall not want any thing that is good, as is expressly sayd, *Psal.* 34. where *David* led by a late experience of Gods mightie delivering him out of a great danger, composeth a *Psalm* of thankelgiving vnto God for the same, wherein he provoketh all other the faithfull servants of God, as to praise God with him, so to consider this bounty of the Lord,

Lord, saying; *O taste and see that the Lord is good. Blessed is the man that trusteth in him.* And againe; *O feare the Lord yee his Saints, for there is no want to them that feare him.* Yea more, speaking (as I vnderstand him) of the mightie and cruell oppressours of the world, who like devouring beasts doe eat vp as sheepe Gods poore people, sayth; *The Lyons doe lacke and suffer hunger, but they that seeke the Lord shall not want any good thing:* and to like effect much more in that *Psalme*, as you may reade. So *Psal. 84. 11. The Lord God is a Sunne and shield, &c. and no good thing will he withhold from them that walke vprightly.*

Again, beholding how much it vexed Gods children to see the wicked prosper in this world, and the godly many wayes distressed, he of purpose made the 37. *Psalme*, to hearten the godly against this sore temptation

*Psal. 34.  
Vers. 3.  
8.*

9.

*Vers. 10.*



Iob 21.

Ier. 12.

Psal. 37.

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Jeremy*, and many others.

In this *Psalm* the Prophet doth plentifully handle this point, that the state of the godly is farre better even in this life, then the wicked (besides the infinite oddes in the life to come) for prooffe whereof as he in many words sets out the short and soone fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As *verse 3. Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed. Vers. 4. Delight thy selfe in the Lord, and he will give thee the desires of thine heart. Vers. 5. Commit thy way unto the Lord, trust also in him, and he shall bring it to passe. Vers. 11. But the meeke shall inherite the earth, and*  
shall

shall delight themselves in the abundance of peace. verse 16. A little that a righteous man hath is better then the riches of many wicked. With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. Psalme, where he begins, yet God is good to Israel, & to such as are of a cleane heart; and doubtlesse many other Psalmes were made to comfort the faithful in this life, that God would bee their portion and reliefe in all their necessities, as *Psalm. 16. 5, 6.* & *Psalm. 23.* is wholly to the same end, which he propounds, verse 1. *The Lord is my Shephcard, I shall not want;* and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not beene sparing in this kinde, as every one who is exercised in the Scriptures can witnesse. *But seeke yee first the King.*

*Mat. 6. 33.*



Deut. 5. 16.  
5. 33. 6. 3  
18. 12. 25.  
28.

Kingdome of God and his righteousness, and all these shall be added unto you. This is that which is so oft repeated, *That it may goe well with thee in the land which the Lord thy God giveth thee.*

This also must needs be meant in those Scriptures which sette out the goodnesse of the Lord; as *Psal. 31. 19. O how great is thy goodnesse which thou hast layd up for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men.* And *Psalme 145. 9. The Lord is good, and his tender mercies are over all his workes.* It is needlesse to cite more of these, which be so common, wherein Gods goodnes, loving kindnesse, and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; For seeing godlinesse hath the promises of this life aswell as of the life to come. It cannot be doubted, but

in all those generall promises wherein God saith, *He will dwell with his and not forsake them; That God will love and blesse his people: That he will be their God; Will reioyce over them to doe them good; Will compasse them with favour as with a shield; Will keepe his covenant with them; That hee will set peace in their borders, and prosper them in all they goe about.* In these, I say, and the like many, it cannot bee doubted, but all needfull blessings of this life be contained.

And therefore this should bee the Vse we should make of them all, that whensoever we feelee our selues pinched with any earthly necessity, then to run to any one of these gracious promises, that so, well considering what abundant reliefe is contained in them, wee may quiet and content our mindes therewith, assuring our selues, that seeing he is faithfull who hath promised, we shall not want

Vse of all  
these gene-  
rall promi-  
ses.



Mo general  
promises  
then parti-  
cular.

want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to bee observed in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be ready for our vse in time of need, both for that these bee many more, and more oft repeated in Scripture, then particular; and also that wee cannot alwaies haue ready the particular promises for our speciall necessities, when wee haue most need of them.

And this might bee sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shall not want any earthly blessing which shall be needfull for vs.

Speciall  
promises.

But seeing the Lord hath so farre yeelded to our infirmitie, as to apply his promises to our  
speciall

speciall necessities, it shall be available for our comfort to take knowledge of them, that so we may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpon it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will hee give for his life:* for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life, and many dayes; as in the fift Commandement, which the Apostle saith, is the first Commandement with promise. Every childe is there commanded to honour his father and mother, vpon this promise, *That his daies may be long in the land.* So Deut. 5. 3. *You shal walke in all the waies which the Lord your God hath commanded you; that yee may live, and that it may bee well with you,*  
and

Long life.

Exo. 20. 12.



*and that ye may prolong your daies in the land which yee shall possesse. The like Deut. 25. 15. & 30. 20. In the booke of the Proverbes, this is very oft repeated. chap. 3. 1. 2. Salomon in the name of God as a father exhorting his sonne, faith; My sonne forget not my law, but let thy heart keepe my commandments, addeth this promise, verse 2. For length of daies, and long life, and peace shall they adde to thee. More to like effect in the same chapter, where setting out exceedingly the great game of wisdom, (that is, of saving knowledge) among the rest, he addes this vers. 16. Length of daies is in her right hand, and in her left hand riches and honour. And verse 18. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. chapter 4. from verse 5. to verse 14. you shall read both this promise of life, and many other blessings belonging to this*

this life repeated, which I will spare to set downe (finding writing to mee now more tedious then formerly) reade the place, with these following, 8.35. 9. 11. 10.25. 27.11. 19.30. 11.14. 30.21. 21.22. 24. This God promised to *Salomon*, 1 King. 3. 14. and the like is spoken more generally, that *the Prince that hateth covetousnesse shall prolong his dayes.*

Pro. 28. 16.

Thus we see how plentifully the Lord hath promised long life to those that will bee ruled by him: whereas on the other side, *the wicked shall not live out halfe their dayes*, but shall soone and suddenly be cut off. Which as it was intended by God to be a strong reason to perswade vs to obedience: so we are to bee mooved by all these promises, to beleeve them, and thereby to be stirred to amore careful walking before God.

Vse of long life.

Psal. 55. 23.  
73. 19.

But seeing that which I chief-

X

ly



*Use.*

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must be the Use we are to make of all these promises concerning long life, that in all the perils of this life, by sicknesse, warre, famine, theeues, witches, or any wicked enemy whatsoever, wee might call to mind some of these promises, and so rest our selues quietly thereupon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if hee had not a greater reward in matters of this life, to bestow vpon his faithfull servants, (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enioy it, as the holy story records for a blessing of

*Esa. 39. 19.*  
*Psal. 6. 4.*

of God vpon them).

The consideration of these should moue vs so to prize this blessing, and desire it as they did (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Divines, many perswasions to bee weary of life, and to bee desirous of death: which (to say no more) quite crosseth this wisdom and goodnelle of God, in promising life to his best seruants, as a chiefe reward of their good service) let vs then so account of of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsfull, both to God and man, to our selues and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally

Long life  
offered.

Not to de-  
sire death.

Want of  
life.



of all excellent gifts of the mind, or body : if these be nipt off in the bud, and not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then ( I say ) so accept these promises, that in all time of need wee may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chief blessing of this life, *Long life*, I meane, if this should not bee accompanied with health, wealth, peace, and other like blessings : it would make long life more wearisome then welcome vnto our fraile nature.

*Health.*

For this cause God is not sparing in making promises of these and all other comforts for this naturall life : As namely, of bodily health, and strength, whereby wee may better enjoy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of Israel, immediately after they came out of the red Sea, where it is saide, the Lord proved them, and said; *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue care to his commandments, and keepe all his statutes, I will put none of these diseases vpon thee, which I put vpon the Egyptians for I am the Lord that healeth thee.* And *Exod. 23.25.* *I will take sicknesse from the midst of thee.* So *Iob 5.18.* it is said of God, *For he maketh sore and bindeth vp, he woundeth and his hands make whole.* And so goes forward to the end of that chapter in setting foorth Gods goodnesse in preserving his in all estates from all manner of troubles, and supplying them with all needefull blessings for this life, as there further may be scene. *Psal. 41.1.* &c. *David setting out Gods*

*Exo 15.16.*

*Deut 7.15.*



goodnes to those that shew mercy to the poore in their distresse; among many other blessings addes this, verse 3. *The Lord will strengthen him upon the bedde of of languishing, then wilt make all his bed in his sicknesse.* Salomon Pro. 3. 7. exhorting vs to feare the Lord and to depart from evil, addes this as a promise, vers. 8. *It shall be health to thy navell, and marrow to thy bones;* meaning thereby, soundnesse of health to the whole body. And to like effect, chap. 4. 22. he saith, that the true receiving of *instructions is life to those that find them, and health to all their flesh.* So the Prophet *Esay* in many wordes setting forth the manifold blessings of this life, which God promiseth to those that walke uprightly, &c. saith, vers. 24. *And the inhabitant thereof shall not say, I am sicke;* the people that dwell therein shall bee forgiven their iniquity. The place is worth the reading. To

Esa. 33. 15.  
&c.

To the same intent is bodily strength so oft promised, as *Iob. 17. 9.* The righteous also shall hold on his way, and he that hath cleane hands, shall be stronger and stronger. So *Psal. 29. 11.* The Lord will give strength unto his people; the Lord will blesse his people with peace. *Psal. 103. 5.* This is numbered among Gods mercies, for which the Prophet prayseth God, who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle. And *Elihu Iob 33.* shewing Gods mercy to a sinner truly converted, addes this, *vers 25.* His flesh shall be fresher then a childe, he shall returne to the dayes of his youth. *Psal. 84. 7.* They goe from strength to strength, every one of them appears before God in Sion.

These and many moe be the promises which God hath made vs concerning bodily health, and strength, whereby we may be able to performe the duties

Applicati



of our places and callings, and more comfortably enjoy all other the good blessings of this life ; which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by meere naturall men ( though oft in vaine ) all which not onely commends Gods fatherly affection to his children, in providing and promising these vnto them : but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases : that how, or whensoever the Lord shall visite vs with sicknesse and weaknesse, whereby we be hindered from many duties, both toward God and man, ( which he never doth but when need requires, and then also for our greater good ) then we may remember some of these promises,

ses, and so lay hold vpon them by faith, that we faint not, nor murmur(as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health, and strengthen vs that we may with more watchfulnes and chearfulnes serue him.

Such as never or seldome haue felt the want of this blessing of health, cannot so prize it, or be thankfull for it as they ought, but they whom God hath much exercised with long and tedious paines, and bodily infirmities, will make ne common reckoning of health, but prefer it before wealth and honour, (which be so much set by) and they be they who will prize these promises, and who beleeuing them, shall patiently waite for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out  
X 5 their

Seldome  
sicke prize  
not this.

Sickly re-  
gard this.



their holy profession vnto the end.

Among whom seeing it is well knowne to all that haue liued with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsfull to others in like case, I do acknowledge to Gods praise that I haue had good prooffe of the truth of this which I haue written, and doe daily expect more, both for my comfort, and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient children.

*Wealth.*

The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortably liuing in this world, which seeing they bee many whereof we stand in need, and which our nature doth exceedingly desire, therefore the

Lord

Lord is most plentiful in promising these ; that hereby hee might winne our harts to more chearefull obedience, for this purpose that might suffice which is written *Lev. 26.* from *vers. 3.* to *14.* and *Dent. 28.* from *vers. 2.* to *15.* 7. *12.* to *17.* I leaue such as desire to see these, to reade the places, so likewise the *128. & 23. Psalmes*, in which is as much said as may be desired, and more then is well beleeved.

For did we beleue that in hearkning to the voyce of the Lord, to obserue and doe all his commandements, we should be evry way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as careful to please him in all things.

But to cite some of many, *Prov. 3. 9.* Honour the Lord with th substance, and with the first fruits of all thine increase, *ver. 10.* so



so shall thy barnes be filled with  
 plentie, and thy presses burst with  
 new Wine. vers. 16. setting out  
 the incomparable commodities  
 of wisdom, he adds this, Length  
 of dayes is in her right hand, and in  
 her left hand riches and honour.  
 vers. 17. Her wayes are wayes of  
 pleasantnesse, and all her pathes  
 are peace. vers. 18. Shee is a tree  
 of life to them that lay hold vpon  
 her, and happie is every one that  
 retaineth her. Againe, Chap. 8.  
 18. 19. Riches and honour are with  
 me, yea, durable riches and righte-  
 ousnesse. My fruit is better then  
 gold, yea, then fine gold, and my e-  
 venue then choice silver. Prov. 10.  
 22. The blessing of the Lord ra-  
 keth rich, and he addeth no sorrow  
 with it. Chap. 15. 6. In the house  
 of the righteous is much treasure,  
 &c. Job 22. 23. If thou returne  
 to the Almighty, &c. vers. 7.  
 Then shalt thou lay up gold as dust,  
 and the gold of Ophir as the stones  
 of the brooke.

Notab

Notable is that promise concerning these earthly blessings, made to the people of Israel at their returne, *Iere. 31. 12.* Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, for Wheate, and for Wine, and for oyle, and for the young of the flocke, and of the heard, and their soule shall be as a watered garden, and they shall not sorrow any more at all, &c. The like *Mala. 3. 10.* Bring yee all the tithes into the store-house, &c. If I will not open unto you the windowes of heaven, and poure you a blessing, that there shall not be roome enough to receive, so the Apostle exhorting to liberalitie to the poore Saints, saith, *2. Cor. 9. vers. 6.* He that soweth bountifully shall reape bountifully, *vers. 8.* And God is able to make all grace abound towards you, that yee alwayes having all sufficiency in all things may abound to every good worke, &c.

I finde



I finde my selfe wearier in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would be wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I haue not set downe one quarter of those, which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shall yeld her fruit, that he will giue them raine in due season, that there should be none barren, but he would increase them in all their substance, both ground and cattle, that they should eat old store, that threshing should reach unto vintage,* and the like many, as they who be exercised in the Scriptures can tell.

Ezek. 36.  
30.  
Levit. 26.  
30.

*Applicatio*

What should the Lord meane, in multiplying these promises so oft, but in mercy to meet with our weaknes, who are so impatient of the want of these, and  
there

thereby so discouraged and hindered in all our duties, wee are therefore as with all thankfulness to acknowledge this bounty of the Lord: so by true faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) we may run to some of these promises, and so rest our selues quietly and comfortably, that we shall surely find reliefe in such time and measure as God shall see fit, & shall be most for our good.

I haue hitherto said nothing of that *love and favour with God, and man, peace, reioycing, good successe, and prosperitie, safetie, freedom from all evils by adversaries or other iudgements* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and be no lesse promised then the former, take but one or two places in each for a patterne.

For



Favour.

For the first of Loue and Favour. Prov. 34. So shalt thou finde favour and good understanding in the sight of God and man.

Peace.

For Peace, Levit 26. 6. And I will give peace in the land, and ye shall lie downe, and none shall make you afraid, &c.

Reioycing.

For ioy and reioycing. Esa. 65. 13. 14. Behold my servants shall reioyce, but yee shall be ashamed. Behold my servants shall sing for ioy of heart: but yee shall cry for sorrow of heart.

Good successe.

For good successe and prosperitie, Psal. 122. 6. 7. Pray for the peace of Ierusalem. they shall prosper that loue thee. Peace be within thy walls, and prosperitie within thy palaces.

Safetie.

For safetie, Prov. 3. 23. Then shalt thou walke in thy way safely, and thy foot shall not stumble Pro. 18. 10. The name of the Lord is a strong towre. the righteous runneth vnto it and is safe.

For

For preservation from evill,  
*Pro. 1. 33. But who so hearkneth  
unto me, shall dwell safely, and be  
quiet from the feare of evill. Iob. 5.  
19. He shall deliver thee in sixe  
troubles, yea in seven there shall no  
evill touch thee. Vers. 20. In famine  
he shall redeeme thee from death,  
and in warre from the power of the  
sword. Vers. 21. Thou shalt be  
hid from the scourge of the  
tongue, neither shalt thou be afraid  
of destruction when it cometh,  
&c.*

Free from  
evill.

How welcome these, or any of  
them would be vnto vs when  
we feele the want of them, can-  
not be doubted: but pittie it is,  
that so few reape the fruit of  
these promises, to vphold them  
in their greatest need, which  
comes especially through want  
of faith; for all desire these, and  
many know that such things  
are promised in the Scripture;  
but either they doubt they doe  
not belong vnto them, as being  
none

Applicati-  
on.

Few reape  
the fruit of  
these.



none of Gods children (who be the onely heires of all the promises) or if they be of this number, yet either forget the consolation offered, or through mistrust do not apply them to their present necessities, and so languish in their extremities without comfort.

By this may well appeare, what need there is to liue by faith for these earthly blessings, which if we did, we should not onely be free from many fore vexations, which torment many vngodly in their distresses: but haue quiet mindes in greatest stormes, and in due season finde such reliefe, as shall be most expedient. This if it were considered, would moue many to labour more for this precious gift of faith, which will so abundantly supply all our earthly wants, whereof wee bee so sensible, and thereby so distracted.

There

There remaine fundry other earthly blessings, which as they be much desired, so are they abundantly provided, promised, and bestowed as need requires vpon the faithfull.

I will mention but two moe, viz. a good name, and posterity: For the former; whereas a good name is better then a precious oylment, and rather to be chosen then great riches, God hath made many promises concerning this, that *hee will honour those that honour him, and bring forth their righteousness as the light, and their iudgement as the noone day*, that though they bee falsely accused by the vngodly, yet God will cleare their innocency, and free them from the reproach of such as defame them. To like effect is that *Pro. 4. 18. But the path of the iust is as the shining light, that shineth more and more vnto the perfect day.* This is that which Salomon so oft repeateth; That wise-

Good name.

Eccles. 7. 1.

Pro. 22. 1.

1 Sam. 2. 30

Psal. 37. 6



wisdom: will honour those that honour her, as Prov. 4.8. Exalt her and shee shall promote thee, shee shall bring thee to honour when thou doest embrace her: So it is oft said, Riches and honor are with her. Pro. 9.18. 3.16. and vers. 35. The wise shall inherite glory. So chap. 13.18. Hee that regardeth reproofe shall be honoured. Deut. 28.1. Esay 58.14. Psal. 132.18. the like.

This also is meant by all those speeches where it is saide, that hearkening to instruction will adorne and bring into estimation, as costly ornaments of bracelets, iewels, and the like will do; so it is Pro. 1.19. They shall be an ornament of grace unto thy head, and chaines about thy necke. Chap. 3.22. So shall they bee life to thy soule, and grace to thy necke. Chap. 4.9. Shee shall giue to thy head an ornament of grace, a crowne of glory shall shee deliver to thee.

In all which we see that howsoever the godly bee hated, and basely esteemed of the wicked, yet the Lord doth not onely highly esteem of them himselve, but will make them honoured in the world, even of them who haue no saving grace theselues, as it is said, *Act. 5. 13. And of the rest durst no man ioyne himselfe to them: but the people magnified them.* *Rev. 3. 9. Behold I will make them to come and worshippe before thy feet, &c.*

Seeing then, that to bee well esteemed, especially of the better sort, is so sweet and comfortable a blessing; and the contrary of ill fame is so bitter, as scarce any thing makes many a one more weary of their liues, we are to behold Gods tender care over his children, in preserving their good name, yea in making them honourable, that is, of good esteeme, not onely among the Saints, but among incere naturall

*Applica-  
tion.*



1 Pet. 2. 12.

15.

rall men, who beholding their good workes, may glorifie God in the day of visitation, as the Apostle *Peter* speaketh: And not onely be carefull our selues, by well doing *to put to silence the ignorance of the foolish*: but when we shall be wrongfully defamed and that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.

Examples.

David.

A worthy patterne herein to follow, we haue the Prophet *David*, who being much exercised with this scourge of the tongue, as in many of his *Psalmes* he complaines, yet he by this shield of faith, defended himselfe, and by the anchor of hope stayed himselfe, that he sunke not, as *Psal.* 31. from v. 11. to the end; and *Psal.* 69. seemes specially to be made to this end, yea, almost in every part of *Psal.*

119. as he complaineth hereof, so he comforts himselfe in his God.

*Iob* also being exceedingly wronged this way, even by his friends, doth worthily vphold himselfe, saying in one place; *If my adversary had written a booke, surely (saith hee) I would take it upon my shoulder, and binde it as a crowne unto me; I might alledge many moe examples herein, but this shall suffice for this point.*

Thus haue wee seene what excellent blessings, pertaining to this bodily life, God hath provided for his children, all which doe belong to themselves.

Now in the last place, that nothing may bee wanting, God hath made promises to them concerning their posterity.

1. *That he will abundantly increase them.*

2. *That he will every way blesse them.*

*Iob.*

*Posterity.*

Both



Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse  
a reproach.

First, whereas barrennes was esteemed a heavy punishment, and full of reproach, as many Scriptures testifie. *Gen. 30. 23.* *Rachel* said, when she conceived and bare a sonne; *God hath taken away my reproach.* *Luke 1. 25.* the like is said of *Elizabeth*; so of *Hannah*, *1 Sam. 1. 10.* it is said; *And she was in bitternesse of soule, and prayed vnto the Lord, and wept sore:* This being so, the contrary to bee fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people as a token of his great favour.

Fruitfulness  
in children.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full.

*Lev.*

Leu. 26. 9. For I will haue respect  
vnto you, and make you faithfull,  
and multiply you, and establishe my  
covenant with you. Deut. 7. 13.  
And he will loue thee, and blesse  
thee, and multiply thee; he will al-  
so blesse the fruit of thy wombe, and  
the fruit of thy land, thy corne and  
thy wine, and thine oyle, the increase  
of thy kine, and the flockes of thy  
sheepe, &c. The like Deut. 6. 3.  
8. 1. Iob 5. 25. this is reckoned  
among many other blessings;  
Thou shalt know that thy seed shall  
be great, and thy of-spring as the  
grasse of the earth. Esa. 48. 19. ve-  
ry like to this. Iob 8. 7. Psal. 115.  
14. The Lord shall increase you  
more and more, you and your chil-  
dren. Psal. 127. 3. Lo children are  
an heritage of the Lord, and the  
fruit of the wombe is his reward.  
Psal. 128. 3. Thy wife shall bee as  
a fruitfull vine by the sides of thy  
house, thy children like Oliue plants  
round about thy table. vers. 5. Yea,  
thou shalt see thy childrens children



*and peace upon Israel.* Notable is that *Hof. 14. 5, 6, 7.* which serves to all purposes in this point intended. Read the place.

*Applicatio*

These may abundantly suffice to settle the minds & hearts of any true believer vnder this tentation of griefe for want of children, that assuredly God will fulfill their desire, if it be good for them. If this will not content any man, let him goe further and fare worser.

Blessings  
vpon posterity.

The other promises concerning posteritie, are that God will blesse them, vnder which all good things belonging to them are contained. This is to be found in sundry of the former Scriptures alledged, but to adde a few more. *Gen. 17. 7.* this is intended, as in all those places where it is said; *I will be the God of thy seed.* *Psal. 112,* is notably set out the happy condition of every one that truly feareth God, among all, this is not the least,

least; His seed shall bee mighty on earth, the generation of the upright shall be blessed. Psal. 37.25. David tels vs what his experience was, saying; I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread, Verse 26. He is ever mercifull and lendeth, and his seed is blessed. Prou. 10.7. The iust man walketh in his integritie, his children are blessed after him. Esa. 44.3. I will powre my spirit upon thy seed, and my blessing upon thy ofspring vers. 4. And they shall spring up among the grasse as Willowes by the water courses. Esa. 61.9. And their seede shall bee knowne among the Gentiles, and their ofspring among the people: All that see them shal acknowledge them, that they are the seed which the Lord hath blessed. Esa. 65.23. the like I ere. 32.39. is the same in effect; I will giue them one heart, and one way, that they may feare mee for ever for the good of



them and of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more speciall, as P/al. 102.28. The children of thy servants shall continue, and their seed shall be established before thee. Pro. 11.21. Though hand ioyns in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered: So chapter 14.26. In the feare of the Lord is strong confidence, and his children shall have a place of refuge. Esa. 54.13. All thy children shall bee taught of the Lord, and great shall be the peace of thy children. Prou. 13.22. A good man leaveth an inheritance to his childrens children, and the wealth of the sinner is laid up for the iust. And many the like.

Applica-  
tion.

Behold ye parents, what good things God hath laid vp in store for your children after you, that as all they who feare the Lord, shall bee blessed in themselves with

with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainly promised in the second Commandement, that *God will shew mercy to thousands of them that loue him and keepe his commandments*; vnder which bee all needfull blessings contained.

The vse then to bee made of all these blessings promised to the posterity of the faithfull, is this; That whereas godly parents having comfort in themselves, and oft full of feares for their posterity, what shall become of them, especially in perillous times, this may and must quiet their minds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

If any want this comfort, the fault is in themselves, that either

*Vse.*

Many want this comfort.



they know not, or at least beleeue not the sweet promises made to the posteritie of the faithfull.

*Remedie.*

The onely remedie then of this feare is, to acquaint our selues with these promises, that in all temptations of this kind, we may set them before vs, and so by prayer and meditation vpon Gods mercie in making these promises, and truth in performing what he promisseth, we may come to beleeue them, and so rest vpon Gods mercy for his blessing on our children, as well as vpon our selues: which if we doe I cannot well see, what shall be wanting to the full contentment of all Gods children, even in earthly blessings, which are so much desired, and the want whereof is so distastfull, and vnwelcome to our nature.

And thus to conclude this fift point, I haue shewed how wee  
may

may liue by faith, that we shall  
not want any earthly blessing,  
neither for our selues, nor for  
our posteritie, which being ad-  
ded to all the former, will proue  
there is no life comparable to  
the life by faith, and therefore  
this aboue all is to be labou-  
red for, by all that desire  
true comfort in this  
life, and thereby  
hope of a far  
better to  
come,

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THE

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THE  
SIXTH  
AND LAST  
Generall Head of  
living by Faith,  
*Is for*  
Perseverance.



Here is now, but  
one thing wan-  
ting ( as farreas I  
can see ) to the  
making vp of the  
full comfort of the true belee-  
ver, so much as may be attained  
in this life, namely, how he be-



Perseve-  
rance is de-  
nyed by  
some.

ing so frayle every way, his ene-  
mies so many and strong, should  
be sure that he shall hold out to  
the end, and so over-comming  
*receiue the end of his faith, the sal-  
vation of his soule*: which being a  
matter of so great difficultie, and  
so rarely attained, they be not a  
few who flatly deny this certaintie  
of perseverance, and many  
moe doe mistrust themselves  
herein, and thereby much wea-  
ken all the comfort of their  
life.

It shall be therefore highly  
needfull, to adde this to the for-  
mer, how a true beleever may  
attaine to this certaintie by faith,  
that notwithstanding all his  
owne weakenesse, and strength  
and malice of his spirituall ene-  
mies, yet he shall perseuer to the  
end.

Sundry  
haue writ-  
ten hercof.

I intend not to make a treatise  
of this point of the perieuerance  
of the Saints, either to proue the  
truth of the doctrine, or to con-  
fute

fute the contrary errour, which is done alreadie, and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience, for succour in all their necessities, spirituall and earthly: so in this, my onely labour shall be, to establish our heart in this confidence, that *he who* *will* *good worke in vs,* *untill the day of Ie-* *sus*

Which as it was the confidence of the Apostle, for the beleevers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we haue the same promises whereon to build our faith, which they had, and which the Lord made to his people of old.

Let vs now then consider of these promises, and so make our  
vse

How to be  
sure of per-  
severing.

Phil. 1. 6.



## *A Treatise of Faith,*

Gen. 3. 15.

Gen. 17. 1.

use of them, It is not to be doubted, that this was intended in the first promise which God made, that *the seed of the Woman should bruise the head of the Serpent*; and in that made to *Abraham*, that *hee would stablsh his covenant w<sup>th</sup> him for an everlasting covenant*. Which is oft repeated; but seeing we haue very many more cleare promises hereof, we will passe by these.

2 Sam. 7.

14.

25.

This was plainly promised by God to *David* concerning *Salomon*, and afterwards as truly performed. *I will be his Father, and he shall be my sonne: if he commit iniquitie, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him*, Psal. 89. vers. 28. the like is recorded.

This is more generally spoken of the blessed man, Psal. 1. 3. *His leafe shall not wither*. The booke of the *Psalmes* is full of these

com-

comfortable promises, Psal. 9.  
10. They that know thy name will  
trust in thee, for thou Lord hast not  
forsaken them that seeke thee. And  
vers. 18. For the needy shall not al-  
way be forgotten: the expectation  
of the poore shall not perish for ever.  
Psal. 15. 5. He that doth these  
things shall never be moved, the  
like Psal. 112. 6. 125. 1. Pro. 10.  
30. and 12. 3. Psalme 23. 6.  
Surely goodnesse and mercy shall  
follow me all the dayes of my life.  
Psal. 48. 14. For this God is our  
God for ever and ever, he will be  
our guide even unto death. Psal.  
73. 24. Thou shalt guide me with  
thy counsell, and shalt receive me  
unto glory. vers. 26. My flesh and  
my heart faileth, but God is the  
strength of my heart, and my porti-  
on for ever. Psal. 103. 17. But the  
mercy of the Lord is from everla-  
sting to everlasting upon them that  
feare him.

In the writings of the Pro-  
phets we may reade many such  
promises



Ierc. 32.  
39. 40.  
Esa. 59. 21.

promises for perseverance, *Esay* 54.8. *But with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer. chap. 55. 3. Heare and your soule shall live. And I will make an everlasting covenant with you, even the sure mercies of David: the like Ezek. 16. 60. and 37. 26. is a speciall promise to this purpose, I will put my feare into their hearts, that they shall not depart from me.* Many more might be gathered out of the old Testament, but I feare some will thinke them too many: who if they shall well weigh, either the excellencie of these promises, or their owne backwardnesse to beleue them, when they most stand in need of them; then will they find all too little to vphold them against their feares of falling away.

Wee will therefore proceede to see what comforts for our perseverance are delivered in the

the new Testament, which we shall find to be more cleare then the former, for that (as I thinke) wee be in more danger in this last age of the world, seeing *the Devill knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.*

Rev. 12. 12.

This mooved our Saviour Christ himselfe so much to comfort his Disciples, and so all the faithfull, *That he would be with them unto the end of the world,* and bids them feare not *little flocke for it is your Fathers good pleasure to give you the kingdome. Be of good comfort I haue overcome the world,* which wee see is of great force to perswade them, they should never be overcome, but should hold out till they were received to glory: for further assurance whereof, hee confidently affirmeth, saying, *Verily, verily, He that beleeveth on me, hath everlasting life, and there.*

Mat. 18. 20.

Luk 12. 32.

Ioh 16. 33.

Ioh. 6. 47.



therefore can never perish, or fall away, for further assurance it is said, *Iob. 13. 1. That whom Christ loved, he loved unto the end.*

1 Thes. 5.  
24.

And what greater assurance can we desire and looke for then this, that God is faithfull who hath called us, who also will doe it, that is (as goeth before immediatly) *Preserue our whole spirit, soule and body blameles unto the coming of our Lord Iesus Christ,* which is oft repeated. *1 Cor. 1. 9. and 10. 13. 2 Thes. 3. 3.* that wee might haue it in better remembrance and vse. And for confirmation hercof, its said, *the foundation of God remaineth sure, grounded vpon this, the Lord knoweth who are his,* meaning that they whom God before the foundation of the world did choole, and ordaine to be saved, cannot possibly perish; as it is sayd, *Mat. 24. 24. If it were possible,* intending, that it is not possible, for

2 Tim. 2.  
19.

for then should God be, either mutable to change his decree, or not Almighty, as not able to performe that which he did purpose, both which be most blaspheinous to thinke of God, for this cause Christ did bid his *Disciples reioyce that their names were written in beaven*, Luk. 10. 20. yea more in the same place, 2 *Tim.* 2. 19. is said that this foundation of the certaintie of salvation to all the Elect, hath a seale, which is after expresse in these words: *Let every one that nameth the name of Christ depart from iniquitie*, which I conceiue the same, which is said, *Ephes.* 1. 13. *That they after they beleaved were sealed with the holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the prayse of his glory.*

In both, this is meant, that the worke of true sanctification, which the holy Ghost workes in

How we be sealed.



in every true beleever, is an vnfallible marke that we are true beleevers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish, but shall persevere and be saved. This is notably set downe, 2 Cor. 1. 21. 22. *Now he which establisheth vs with you in Christ, and hath annointed vs, is God, who hath also sealed vs, and given the earnest of his spirit in our hearts*; so that as true dealing men, doe make sure their grants and covenants by scales and giving of some earnest, which being a part of the prise covenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure unto vs that wee shall never quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle *Peter*, 2. 1. 10. by this mooveth the faithfull

*To make their calling and election sure.*

And yet more, if this be not enough to assure vs, that we shall never fall away, but continue to the end and be saved, how often doth the Lord passe his word vnto vs, that his Spirit shall abide in vs for ever? Notable is that place of the Prophet *Esa. 59. 21.*

*As for mee this my covenant with them, saith the Lord; My Spirit that is upon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*

By this did our Saviour Christ much labour to comfort his Disciples, who were full of sorrow to hear of his leaving them;

*And I will pray the Father and he shall giue you another Comforter, that he may abide with you for ever. Even the Spirit of Truth,*

*whom*

*Christ.*

*Ioh. 14. 16.*

*17.*



whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth in you, and shall be in you. So againe, Iob. 15. 16. Yee haue not chosen mee, but I haue chosen you, and ordained you, that you go and bring forth fruit, and that your fruit should remaine. Ioh. 16. 22. Your ioy shall no man take away: and more to like effect, as Iohn 10. 28. 29. I giue them eternall life, and they shall never perish, &c.

1 Iohn.

So the beloved Apostle Iohn, wrote his first Epistle to this end especially, to confirme the faithfull in the certaintie of their salvation, that they should not fall away as many hypocrites then did, and daily doe. To this end, as he setteth downe sundry markes, whereby they may proue themselues to be in the state of grace; so he giues many comfortable promises, that they shall continue, and abide for ever: and

1 Ioh. 2. 24.

and more especially, chapter 2. verse 27. *But: the anoynting which yee have received of him, abideth in you, and yee need not that any man teach you, but as the same anoynting teacheth you of all things, and is truth, and is no lye; and ever as it hath been taught you, yee shall abide in him, &c.* Chap. 3. 2.

*Beloved, now are we the sonnes of God, and it doth not yet appeare what we shall be: but wee knowe that when he shall appeare we shall be like him, for we shall see him as he is.* verse 9. His seed remaineth in him; and much more in this chapter and the rest, I need not rehearse all.

To shut vp this point. A principall cause of this certaintie of our perseverance, is that which the Apostle Peter expresseth, saying; that their inheritance is reserved in heaven for them, who are kept by the power of God, thorough faith unto salvation. And to like effect the Apostle Jude closeth

27.

1 Pet. 1. 4. 5



seth his Epistle with these words; Now to him that is able to keepe you from falling, and to preserve you faultlesse, before the presence of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever, Amen.

*Applicatio*

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing he hath freely loued them, choisen them, and called them to be his, therefore none shall ever be able to plucke them out of his hand. What remaineth then for vs ( who be compassed with such a cloud of testimonies, which all agree in one ) but to be perswaded with the Apostle, Rom. 8. 38 39. That neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things

*things to come: Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Iesus our Lord.*

Let vs then whensoever wee fall into this temptation, (oh, I shall never be able to hold out: I find my corruption so strong, or if I should be called to any such fiery triall, as in *Queene Maries* dayes, I shall never be able to indure them, but shall (as many then did) for feare fall away, and deny the truth.) Let vs I say, against this tentation set the many promises which the Lord hath made vnto vs, that *he will never leave us nor forsake us*, yea more, that *we shall be kept by his power vnto salvation, that hell gates shall not prevaile against us*; with many the like, whereof before: that duely wayghing these, and the faithfulness of him who hath promised them, we may comfort our hearts

Heb. 13. 5.

1 Pct. 1. 5.

Mat. 25. 18.



Heb. 12.2.

Ioh. 10.29.

hearts, that he who hath begun the worke of grace in vs, will never giue it over till he hath fully finished it; for as *he is the author of our faith: so is he the finisher of it. And he is stronger then all, so that none shall be able to plucke vs out of his hand.*

1 Pet. 1. 23.

Be then of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmities, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe, that *(being borne againe not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever)* it is not possible thou shouldst perish, or ever loose that faith and grace which is begun in thee, neither canst thou *sin unto death,* (as I vnderstand the Apostle

1 Iohn

1 *Iohn 5.16.*) seeing this immortal seed remaineth in thee.

And this I will adde, for the comfort of all such as be troubled with these feares (that they shall never hold out to the end, and thereby be stirred vp to be more diligent in the vse of the meanes ordained for their growth in grace, and perseverance therein) that I never did know, or heare of any such to fall away: but vsually they who finally fall away, are such as be secure, and presume of Gods mercy, that they shall stand, when others fall, and take this withall, that then we be strongest, when we be weakest, that is, when feeling our own weakness, and distrusting our selues, we run to God, and relie vpon him in all our necessities; which is that I haue laboured to effect in all this treatise. The summe whereof I will in few words set downe, as for the helpe of me-

Humble  
never full.

Who fall  
away.

Summe of  
all.

Z memory



mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will be our chiefe comfort.

i Part.

For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of salvation, or conscience of holy conversation, which *God* hath prepared for true beleevers. My maine scope hath bin to redresse this sore evill, and to this end I haue shewed that this blessednesse is enjoyed onely by living by faith, and what saving faith is, how its gotten, and how we may know that we haue it, both by the causes and effects, ioyned together not seperated. Wherein seeing many be deceived on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby every one may try himselfe.

In

In the next place we are taught how to liue by faith : herein what it is to *liue by faith*, and how this is obtained, which is by due application of Gods promises, whereto is required serious meditation, and prayer, wherein seeing few be so fervent, as in this case ought to be, the singular gaine hereof is largely layd downe, both for consolation, and for reformation of our liues ; and herein foure rules, which be of excellent vse.

The second part of this treatise is a direction how to apply to our particular necessities Gods promises, which being of diuers sorts, absolute, or conditionall, simply necessary, or with limitation, generall or speciall, are all accordingly to be considered. All of these being so exceeding many to bring them to some easie order, for our better vse of them all, they be drawne to six heads, to which all may be well referred.

2. Part.

Z z The



The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

In the next place is more specially shewed, how we may be more assured by faith of our iustification, in both the parts thereof, 1. *the forgiveness of sinne,* 2. *the imputation of righteousness.* And likewise of the fruits of these, which be 1. our *Reconciliation,* 2. our *Adoption,* 3. *hope of glory.* For further prooffe that we be Gods children, we haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot be in truth in any, but such as shall be saved. Among which 1. *Faith* it selfe is chiefe. 2. *The gift of the Spirit.* 3. *Sincere obedience.* 4. *Promises made to many particular graces,* as to the loue of God, and of our neighbour, to the feare of God. And so to all other fruits of

of faith, which be markes of salvation. And because many weake, yet true beleevers, haue no feeling of their faith, and thereby be sore discouraged, there be foure markes of true faith where it cannot be seene. Sundry other promises of Gods favour to strengthen our faith.

The second generall head of these promises for the strengthening of our faith concerneth the *mortification of our corrupt nature*, wherein our faith being so weake, we haue manifold encouragements to assure vs of a full and finall victory. The generall promises, that *God will cleanse vs from all unrighteousnes*, may suffice for all particulars.

The third generall head of promises, is to assure vs of all needfull grace to lead a godly life, herein 1. how to obtaine this grace. 2. to assure vs our weake obedience shall be accepted.



In what speciall duties in every Commandement we be most failing. Generall promises that we shall want no saving grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That hee will set our hearts in frame.* 3. *That he will giue vs faith, trust, hope, ioy,* (which few attaine to for want of faith) *to loue and feare him,* with the right vse of all. Whereas wee faile much in all holy exercises, God promiseth he will both assist vs and accept vs in them, as in *prayer, few prayers made in faith.*

This is to be referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercises of the Word and Sacraments, even in such as haue true grace, through want of faith; the remedy is to apply Gods promises (which be many) especially when they goe  
to

to these duties. The Sacraments be much more abused, the remedie is to consider Gods faithfulness in the seales.

The fourth head concerneth afflictions, whereby many be discouraged, no helpe but by faith. *Foure grounds of comfort.*

1. All afflictions come from God, and that to all of his children. 2. In what manner God afflicteth his, most wisely & most lovingly, his wisdom is in the meetnes of the correction, and in the just measure and continuance thereof, Gods loving & tender dealing with his, is plentifully set out vnto vs for our comfort. 3. the excellent ends and fruits of afflictions, generall is blessednesse. 3. speciall benefits by afflictions, 1. they be *trials of our strength & weaknes* many iudge amisse and be mis-iudged by others, 2. Benefit by afflictions is, we be purged from our corruptiōs. 3. By these Gods



graces in vs be quickned, specially faith and patience. All which benefits being so desired, and not attained without afflictions, should make vs reioyce in them.

4. comfort in afflictions, God will helpe vs, and deliver vs.

5

The fift head, is that we shall not want any earthly blessing needfull. 1. generall promises. 2. particular. 1. long life. 2. health. 3. wealth. Vnder welfare many other be contained. 4. good name. 5. and lastly, for our posteritie, 1. That God will increase them. 2. Abundantly blesse them.

6

The sixt and last head of promises for our living by faith is for *Perseverance*, which being not onely doubted of, but gaine sayd, God hath spoken much for our comfort, on which we are oft to meditate, that we may hold out to the end, and so overcoming we may enioy althose rich promises mentioned in the second and third chapters of the *Revelation*. This

This is the summe of that which more at large (according to my poore abilitie) I haue layd out in this Treatise : what I haue sought herein, I must leaue to him who knowes and shall judge even my intention, as well as my actions; what may bee the profit heereby to Gods people the effects shall shew.

And this I may say that had I not conceived good hope therof, I shuld never haue spent so many yeares about it. And if I had not beene much encouraged by sundry men of good esteeme in our Church, who perusing it, after a sort charged me, not to bury my labours, but to communicate them to all that will receiue them; mine owne meane conceit of my selfe and labours, would haue kept them still close from so publike a view and censure.

Now to shut vp all, I doe instantly beseech in the Lord, eve-

Exhortation to labour for faith.



ry soule, who truely lamenteth his want of comfort in Gods favour, in all his necessities, and weaknes of obedience in all duties required, both which doe principally arise from the want and weaknesse of faith: that they would *aboue all* ( as the Apostle himselfe exhorteth, *Ephes. 6. 16.*) labour to get, and striue to maintaine this precious grace of saving faith, in such manner, and by such meanes, as in this treatise hath beene set downe.

And for the better attaining herevnto, their owne experience shall shew how needfull it shall be to make this a daily practise, to meditate vpon Gods promises, specially such as most concerne their present condition, and to this end to commit to memory, and to learne without Booke one or two principall promises for every purpose as I haue set them downe, or themselves may obserue, that so they may

To learne  
speciall  
promises,

may haue them readie for their vse.

As for example, when they would goe to Prayer, thinke seriously of that promise, *Rom. 8. 26. Likewise the spirit also helpeth our infirmities: for wee know not what we should pray for, as wee ought; but the spirit it selfe maketh intercession for vs, with groanings which cannot be uttered. Vers. 27. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the Saints, according to the will of God. Or that of James 1. 5. If any of you lacke wisdom, let him aske of God, who giveth liberally to all men, and upbraideth not: and it shall be given him.* I make no doubt but the due consideration what God hath sayd in either of these, will put life into any Christian heart, more comfortably to set himselfe to this holy dutie.

The like is to be done when

we

Prayer.

Callings.



we goe about our callings.  
*Psal. 121. 8. The Lord shall pre-  
 serue thy going out, and thy coming  
 in, from this time forth and for e-  
 vermore.*

**Afflictions.**

So when any crosse befalleth  
 vs, remember that vnvaluable  
 promise, *Rom. 8. 29* *Al, o we  
 know that all things worke together  
 for good, to them that love God, to  
 them who are the called, according  
 to his purpose. And that 1. Cor. 10.  
 13. There hath no temptation taken  
 you, but such as is common to man,  
 but God is faithfull, who will not  
 suffer you to be tempted above that  
 you be able: but will with the ten-  
 tation, also make a way to escape,  
 that ye may be able to beare it. The  
 same is to be sayd for the rest, as  
 more largely hath beene hand-  
 led.*

**To set a-  
 part some  
 time every  
 day.**

To this end I doe advise eve-  
 ry one to set apart sometime e-  
 very day (if there be no just hin-  
 derance) to this dutie of nour-  
 ishing their faith, by prayer, and

meditation on Gods promises, which although I feare it bee rarely practised, yet I dare commend it to be of admirable gain to all good purposes, and holy practises of Christianitie, even in dayes of prosperitie, though more specially in times of adversitie.

And herein, the more to stirre vp all who desire to *see the goodnesse of the Lord in the land of the living*. I will adde this of mine owne experience both in my selfe, and others not a few, with whose state I haue beene acquainted, that as there can be no sound comfort in any part of our life without faith, & yet nothing more hard to keepe in life, then true faith: so this is the chiefe cause, why so few find that good assurance of their salvation, that comfort in afflictions, that power against their corruptions, & that growth in grace, which full well they might, if the

Psal. 27. 13.

Hard to keepe faith in life.



Cause  
hereof.

2 Cor. 13.  
5.

Jude, 3.

Last suite.

the fault were not in themselves, for that they doe not make this a dayly practise to examine themselves, *whether they bee in the faith*, (as the Apostle exhorteth) that so finding their weaknes, they might bee stirred vp more constantly and painefully to *strive for the maintenance of their Faith*, whereof they shall haue such dayly vie, that without it there can be no proceeding, but rather a dayly decay in all Christianity.

In consideration of all which I make this my last suite to all such, onely to make triall of this dutie of dayly nourishing and increasing their faith, which if they shall endeavour not slightly, but carefully with knowledge and conscience, I make no doubt, but that they shall find, at least so much as shal encourage them to goe forward, till they shalbe further satisfied, onely we must referre to God, both the time when,

when, and the measure how much, it shall seeme good to his wisdom to bestow on vs..

And for my part, I will not cease to pray vnto God for them all, that he would *fulfill all the good pleasure of his goodnesse, and the worke of faith. with power.*

So be it.

(::)

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F I N I S.

---



4 JY 64



**C** The principall mat-  
ters contained in this  
T R E A T I S E.

Page.

1 **F**ew attaine to that sweete  
estate they might in this  
life.

2 So little comfort in certaintie  
of salvation.

3 Or constancy in holy conversa-  
tion.

4 To live comfortably, and die  
happily is attained onely by  
faith.

What is to live by faith.

5 Herein be contained two pillars  
of Christian profession ;

1. All grace we want is to be  
had onely in Christ.

2. All this grace in Christ is  
ours by faith onely.

8 Many seeke for pardon by  
Christ,



# The Contents.

Pag.

- |    |  |
|----|--|
|    | Christ, but not for sanctification.  |
| 12 | Faith iustifieth as a weak hand receiving Christ, who alone iustifieth.<br>Iustifying faith is a beleefe of the Gospell whereby we receive Christ offered. |
| 13 | Many deceived in the matter of faith. 1. worke of faith is to beleefe.   |
| 15 | What is to be beleefed, the Gospell. Historical faith.   |
| 16 | 2. Worke of faith is to receive Christ offered in the Gospell.   |
| 18 | How faith is got, 1 the ground of faith, 2. how to build on this ground.   |
| 19 | Many mistaking, dangerously build faith on good life.  |
| 20 | Onely ground of faith is Gods truth revealed in his Word.  |
| 26 | How to build faith on the word<br>3. things to be considered.<br>1. What is promised? Christ and all his benefits.   |

2. To

## The Contents.

Pag.

28 2. To whom? to every soule to whom the Gospel is preached, so that no sin may barre any from beleeving.

31 Who promisetb? God who is most able. 2. willing. 3. faithfull.

34 The lowest degree of faith. Its possible that I shall be saved. Gods willingnesse to save is a chiefe mover to beleeve.

37 3. Motive to beleeve is Gods truth. God hath said it, therefore I beleeve it shall be.

40 What a sin it is not to beleeve, and how damnable.

41 First looke to have faith rooted before fruits.

42 None can beleeve without Gods Spirit draw him.

---

44 How one may know that hee hath faith, 1. by the causes, 2. by the effects, ioyntly.

45 1. God enlightneth the understanding, truely to know  
our



## The Contents.

Pag.

- our misery, and the only way of recovery by Christ.
2. Moves the heart to sound sorrow for our misery, with desire of the remedy.
3. Drawes to accept Christ freely offered.
- 46 Tryall of sorrow to be sound, is that it never dries up the cause remaining.
- 47 Triall of our desire, is the more we taste the more we desire.
- 48 Triall of our faith to be sound, though weake.
- This triall of faith by the causes is surest not so manifest.
- 50 Triall by effects, principall be ioy, and love, which be vain if they come not from faith.
- 51 Many deceived build faith on their change, which is a fruit of faith.
- All effects of faith contained under receiving of the Spirit.
- 53 The Spirit is knowne by these two effects of ioy and love.

These

## The Contents.

Pag.

- These be vnseparable yet not alike sensible, as in fire, light, and heat.
- Many a weake beleever feels no ioy, yet may see true lone of God in himselfe.
- 56 Heerein many be deceived on both sides. Good care is to be vsed.
- 57 1. Marke of souldnesse in a young beleever, is feare of being deceived.
- 58 2. A sight and sorrow for our wants, with a hunger after more grace.
- 59 3. To bee as good in deed as in shew.
- 60 4. When our obedience is vniuersall, hating all sin, loving all vertue.
- 63 2. When we looke to the right manner in every duty.
- 66 Sound comfort ariseth out of all these together, not one alone.
- 67 Faith without fruits is a dead stocke.

Fruits



## The Contents.

Page.

- Fruits without faith are as  
wilde grapes.
- 
- 67 How to live by faith.  
What it is to live by faith.  
How this attained.
- 71 For attaining to live by faith,  
1. call to mind Gods promi-  
ses. 2. apply them.
- 74 Great will be the gaine hereby.
- 75 How to apply the promises.
- 77 Application must bee made,  
both to { persons.  
          { condition.  
This is done by meditation  
and earnest pr. yer.
- 78 All promises which be not spe-  
ciall to some, belong to all  
Gods children.
- 81 God intailes his promises to se-  
verall estates: so they must be  
applied.
- 83 2. Means of application is pray-  
er, that God would guide and  
perswade vs.
- 86 Though the gaine heereof bee  
great,

# The Contents.

Pag.

- great, yet few will labour  
for it.
- 90 M<sup>r</sup>. Rich: Rogers in his  
Treatise of the priviledges.
- 91 Benefits by faith, see Rom. 5.  
1, &c. 1. is Reconciliation.
- 92 2. Adoption. 3. ioy of salva-  
tion, yea openly to expresse  
it in { word.  
          { deed.
- 96 A glimpse of the glory to  
come.
- 98 4. Reioyce in afflictions, which  
bring forth many good ef-  
fects, patience, experience,  
hope not ashamed.
- 105 Gods loue is shed abroad.
- 107 God in the Scripture is most  
large in his promises.
- 109 Another great benefit of li-  
ving by faith, is holy life.
- 110 Sore corruptions in professors  
for want of faith.
- 112 Great strength of ~~for~~ abideth  
in the regenerate.
- 116 Onely way to overcome Sin,

is



## The Contents.

Pag.

	is by faith.
117	4. Rules of mortification.
	1. To finde out our chiefest sinnes, helps to finde out our sinnes.
118	2. To get our soules weary of our sinne by the great hurt thereby.
119	3. To get power from Christ by faith to mortifie sin.
120	4. Armed with the former graces to fight against our sinnes.
126	4. Rules to enable to all good duties.
	1. To get knowledge, what we should doe and how.
129	2. To get our hearts ready to any duty, by the gain thereby.
130	3. To fetch by faith power from Christ.
136	4. With this knowledge, desire, and faith to set upon all duties.
137	Not one of these rules for leading

# The Contents.

Pag.

*leading a godly life can bee spared.*

*No life to be desired, but this by faith.*

139 *Conclusion exhorting to embrace the direction following.*

## Second part.

144 *In this 2. part, how to apply Gods promises, what is meant by Gods promises. Declaration of Gods will.*

145 *Gods will & absolutely. is revealed & conditionally. Conditionall promises properly belong to the covenant of works.*

*Promises of the Gospell bee free, improperly conditionall.*

149 *Some things be promised simply, others with limitation.*

150 *Some promises bee generally offered to all to whom the Gospell comes, therefore none*

151 *should shut out themselves.*

A a

Spe-



## The Contents.

Pag.

- 152 | *Speciall promises to speciall duties must be so applied.*
- 153 | *Six speciall heads wherein we haue vse of our faith.*
- 155 | *1. Concernes the assurance of salvation, on which all other depend, wherein specially of our iustification.*
- 156 | *Twofold certainty, 1. by faith rests only on Gods word, 2. by sense & feeling, which is by Gods grace on vs.*
- 158 | *What benefites bee promised, and to whom.*
- 159 | *The first and chiefest thing promised is Christ, promised to all ages.*
- 161 | *Vse. If they, much more wee should rest on Christ.*
- 163 | *The names Iesus, Christ, be of force to confirm our faith.*
- 169 | *Generall benefits by Christ, saue vs, a light, our life. God is well pleased in Christ with vs, great helpes to faith.*

*In*

## The Contents.

Pag.

- 174 In these generalls we have a view of all particular benefits in Christ.
- 175 When specials be wanting, run to these generalls.
- 177 Looke for nothing in thy selfe to cause thee to beleeve.
- 178 Many doubt the promises be not offered to them, & therefore cannot beleeve.
- 179 There is no speciall difference before faith, and therefore the Gospell is generalliy offered.
- 180 In beleeving, looke not on Gods decree, but vpon his word.
- 181 Gods willingnesse to save all to whom hee sends the Gospell.
- 183 First special benefit by Christ is our iustification. What it is.
- 186 God indifferently offers iustification to all.
- 188 1. Part of iustification, 1. for-



# The Contents.

Pag.	
	giuenesse of sin is freely offered to all sinners.
191	How to apply the promises of forgiveness of sin.
193	2. Part of iustification. how wee attaine perfect righteousness.
198	First fruit of iustification is reconciliation, how to apply it : here is peace.
206	2. Is Adoption, how to be assured hereof, two obiections answered.
212	3. Is hope of glory, which God hath granted for our comfort here.
221	Obserue those Scriptures wherein Christ is offered.
222	Wee must beleue before our hearts be changed.
223	Faith it selfe is a prooffe we be Gods children.
227	The gifts of the Spirit be evidences that wee bee Gods children.
230	Keeping of Gods command
	is

## The Contents.

Pag.

- is a sure marke of salvation.
- 234 Our loue to God is a sure  
prooffe we are loved of him,  
no cause of it.
- 236 So is our loue of our neigh-  
bour, specially our bre-  
thren.
- 238 Triall of our loue to be sound  
by the roote of faith, and  
fruit of obedience.
- 239 1. Fruit of loue to God, is  
feare of God.
- 241 Triall of true feare.
- 243 Sundry other fruits of faith,  
markes of Gods children.
- 245 Foure markes of an insensible  
faith.
- 248 How all other blessings de-  
pend on the assurance of sal-  
vation.
- 249 What great favours God pro-  
miseth to his people.
- 257 Second generall point of li-  
ving by faith for mortifica-  
tion.



## The Contents.

Pag.

258 Here onely what promises to  
mortifie sinne.

264 Great encouragements to  
fight against sinne.

269 We haue examples of all the  
faithfull who haue over-  
come their greatest sins.

272 Its much to be bewailed that  
so few enioy this victory.

272 Some through security.

273 Others be discouraged.

275 Promises are not made for e-  
very sin, neither need they.  
Wee must apply generall pro-  
mises to our particulars.

276 Ioyning fervent prayer to our  
daily Meditation we shall  
prevaile.

277 Third generall, how by faith  
to live holily.

279 How ever some thinke, it is  
hard to lead a godly life.

280 The faithfull be oft foyled.

281 What is required to please  
God.

Trm.

## The Contents.

Pag.

- 284 Two branches of this point, 1.  
how to get grace to live well.  
2. how to be accepted.  
Chiefe duties in every Com-  
mandemēt, wherein is great  
fayling.
- 289 Hard to be perswaded that  
God will accept our obedi-  
ence.
- 291 How we may be sure we shall  
want no needfull grace.
- 295 Generall promises for sancti-  
fication how to be applyed.
- 297 For helpe of our distrust  
God descends to many par-  
ticulars.
- 298 God promiseth to teach vs.  
300 To set our hearts in frame.  
303 To worke in vs faith, trust,  
hope, which be used as one.
- 306 To make vs ioyfull, yet how  
few attaine it.
- 314 No holding out without this  
ioy.
- 316 God promiseth to make vs  
loue him.
- 320 To make vs feare him. We



## The Contents.

Pag.	
325	<i>We performe holy exercises with little faith and comfort.</i>
326	<i>There is flesh in our best duties, and spirit in our weakest.</i>
327	<i>A sleepe Prayer offred in faith is accepted.</i>
329	<i>We be subiect to pride in our best duties, and to doubt in our worst.</i>
331	<i>God will assist vs in his service.</i>
334	<i>Difference of prayer in spirit and in speech.</i>
335	<i>God will teach vs to pray.</i>
339	<i>God will accept our prayers, and other holy services.</i>
347	<i>Great need of these promises.</i>
348	<i>God will accept our sacrifices.</i>
354	<i>Why Gods word is unprofitable. The remedie.</i>
356	<i>How to apply the promises.</i>
365	<i>Sacraments more unfruitfully used.</i>
371	<i>Chiefe benefits by Baptisme.</i>
	<i>How</i>

## The Contents.

Pag.

377 *How to finde comfort in the Sacraments.*

379 *Fourth head, of afflictions.  
Many hindered by afflictions.*

382 *No helpe but by faith.*

383 *Here onely of outward, of inward and spirituall in the three former.*

384 *Four branches of this head.*

385 *All afflictions come from God and that to all of his.*

387 *2. In what manner, 1. in wisdom, 2. in love; these be never seperated.*

388 *Gods wisdom is in meet corrections, and in iust measure.*

393 *When wee set our hearts too much on any earthly thing God crosses it.*

394 *God moderateth the afflictions of his children for the quantitie.*

398 *So for the continuance of them.*

*Gods*



## The Contents.

Pag.	
402	Gods loving dealing in afflicting his.
407	The worthy ends why God afflicteth his.
408	The godly haue reioyced in afflictions.
409	Benefits by afflictions, Generall, Blessed.
411	Threc speciall benefits by afflictions. 1. trialls. 2. purges. 3. to sanctifie.
415	Many iudge amisse of themselves, some better, some worse.
417	By triall the grace of the godly is seene to the world.
418	By these we be purged from our corruptions.
425	By these Gods graces are quickned.
426	Faith and patience be more stirred up by afflictions.
431	Application of these three benefits by afflictions.
	We should labour to reape the fruit of affliction.

## The Contents.

Pag.

434 Fourth ground of comfort in afflictions, is Gods helpe.

440 God will deliver his out of troubles.

445 The fift head of living by faith, is for earthly blessings.

447 God hath so provided earthly, that we may the better serve him.

Many generall promises for this life containing all.

454 Particular earthly promises for long life, on which all other depend.

459 Answer to object: that wee may desire death.

460 Health and strength of bodie promised.

466 Wealth abundantly promised.

472 Under welfare be contained favour with God and man, peace, reioycing, good successe, safetie, freedome from all evils, all which be promised.

Good



## The Contents.

Pag.	
475	Good name, a great blessing, is oft promised.
479	Posteritie increased and bles- sed.
482	More particular blessings, with the application of them.
489	The sixth and last head of liu- ing by faith, is for perseve- rance.
502	Application of these promi- ses.
505	The conclusion ; with a sum of the whole.
513	Exhortation to labour for faith.
514	To learne speciall promises without booke.
516	To set a part some time every day, hereof to make some triall.

F I N I S.

—

52

—

—



21 JY 64

THE  
VVAY TO  
A BLESSED  
ESTATE IN  
THIS LIFE.

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L O N D O N

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TO THE YAW

OF THE





THE  
VVAY TO  
A BLESSED  
ESTATE IN  
THIS LIFE.



H A T which our  
Lord Iesus from  
Heaven writ vn-  
to the Church of  
*Sardis*; *Thou hast*  
*a name that thou livest, but art*  
*dead,* may be truly spoken of the  
greater sort of not-counterfeit  
Professors of the Faith in our  
time: for it is cleare by the Text,  
that this is not spoken of hypo-  
crites, who are starke dead, but

Rev. 3. 1.



Many drow  
sie profes-  
sors.

of such who having some life remaining in them, are in a dead sleepe : for these of whom I speake, take good paines to keepe vp a name of Christianitie, both in the exercises of Religion, and in their outward behaviour, ( though in both there be much fayling, ) but in very truth there is but a little life of faith and loue in all their Profession, as may appeare in their cold and vncomfortable prayers, in their wandering and drowsie hearing of the Word, and vnfruitfull receiving of the Sacraments, and much more in their abuse and neglect of the secret exercises of Prayer, reading, and meditation by themselves, and conference with others, seldome deeply bewailing their estate, lesse reioycing in the assurance of their salvation by Christ, as seldome delighting in God, with a zeale to set forth his glory in every part of  
their

their life.

Though this be the state of the greater part of those that haue some truth of grace in them, yet may we say againe, that there are with vs, (as in the Church of *Sardis*) *a few names that haue not defiled their garments*, that is, doe liue vnrebukably, and walke worthy their holy calling, having a sweet feeling of Gods favour vnto them, and so can boldly come vnto him in time of need, with assurance that he doth graciously respect them, their prayers, and vnfeigned obedience; who likewise doe more delight themselves in God, then in all earthly things, accounting it their greatest griefe to offend him, and greatest ioy to please him; possessing their soules with confidence and patience in their greatest trialls, looking for the appearing of Christ.

This is that blessed estate to be

A few  
worthy.



What a  
blessed life  
here may  
be attained.

Desired by  
many, not  
attained.

How this  
life is at-  
tained.

injoyed in this life, which God hath prepared, ( though in diuers measures ) for the faithfull, all which may well be contained in this short sentence of the *Psalmist*. *Psal. 37. 4. Delight thy selfe in the Lord, and he will giue thee thy hearts desire* : which I doubt not but all true Christians (when they haue well considered it) would be glad to attaine vnto: But either through ignorance of the way how to attaine it; or through negligence; not putting in practise what they know : they spend many yeares, either securely, or vncomfortably, seldome attaining to that heauenly feasting, which (if they were wise) might be their daily refreshing: whose estate I much tendring, doe endeavour to shew them, how this happie life may be attained; which I conceiue to be onely by a more plentiful feeding vpon Christ by faith. It is without que-

question, that all and every part of our spirituall life is in Christ, *of whose fulnesse we receiue grace for grace*: and this is as cleare, that we receiue no grace first or last from Christ, but by beleeving: in which respect Christ is truly and principally said to be our spirituall food, and beleeving to be the true feeding vpon him. Which being so, it necessarily followes, that feeding seldome or weakely, we cannot haue much spirituall strength: and otherwise feeding plentifully and soundly, we shall be fat, and flourishing in grace, and so attaine vnto the blessed life spoken of.

For the better vnderstanding and practising whereof, this is specially to be considered, How every true beleeuer may daily, yea, oft in the day, by faith feed vpon Christ, that so he may receiue from him all spirituall nourishment, for his refreshing

Ioh. 1. 16.

Ioh. 6. 27.  
35.

34.

How to  
feed oft in  
the day on  
Christ.



and strengthening to every good worke.

This is done by setting before vs those sweet promises, which God hath made to vs, for the strengthening of our faith in all our necessities: and, so particularly to apply them to our selues. Whereby we may comfortably assure our selues, that we shall enjoy that which God hath promised. Wherein we are first to get the true meaning of that which is promised.

Secondly, To see we haue a good warrant, that this is promised to vs, that therevpon we may conclude, we shall certainly enjoy that which God hath promised, seeing he is faithfull who hath promised.

*Example.*

But seeing this is not well conceived by many, I will make it plaine by example. *1 Cor. 1. 30.* it is said; *But of him are yee in Christ Iesus, who of God is made vnto vs wisdom, and righteousness*

resse, and sanctification, and redemption. In which is as much sayd as may be conceived, or desired; the meaning whereof is, that every true beleever, is by Gods spirit made a living member of Christ Iesus, from and in whom, he is made by God a true partaker of all things needfull to salvation: that whereas he is by nature foolish, guiltie, filthy, and in bondage, now in Christ he is made perfectly wise, righteous, holy, freed from all his enemies, and so restored to full happinesse. This promise of God being clearly vnderstood, must now be applyed particularly by every beleever to himselfe, thus: Seeing God who is all-sufficient, and faithful, hath in his Word, which is Truth it selfe, promised these great benefits (in which all are contained) to every true beleever, therefore I who doe truly, though weakely, beleeue in Christ,



Christ, may boldly assure my selfe, that all these be mine, and therefore I shall not want any thing needfull for my present comfort, or eternall happinesse. Which whosoever doth daily practise in this manner to maintaine, and increase his faith by application of this, and all other of Gods promises, he shall daily more and more enjoy in this life that blessed estate we speake of.

Pray for  
faith.

But for as much as faith is the gift of God, and we cannot further belecue then wee be drawne by Gods spirit, therefore wee must ioyne often and fervent prayer, that God by this meanes would increase our faith.

Not easie.

This may seeme easie to be performed, but vpon better triall, it will not be found so easie to doe it effectually; for besides our owne great vntowardnesse to belecue, I cannot thinke  
of

of any dutie, wherein our common Adversary, will vse more cunning, and diligence to hinder vs, then in this: either by keeping vs from the worke, or beguiling vs in it: whereby it comes to passe, that very few doe (to any good purpose) practise the same.

Amongst many lettes which hinder the faithfull practise hereof, I obserue these two, in two diuers sorts of beleeuers. The former in those, who not sufficiently feeling their wants, and too much contented with their estate, doe not so prize Christ, and this blessed estate in him, as may moue them to take this paines, and therefore neuer reach vnto this growth in grace, wherevnto they might come, if the fault were not in themselves. The other let is in those who highly prizing the benefit, and earnestly labouring for it, are by the sense of their owne

Two chiefe  
letts.

1. Not pri-  
zing Christ.

2. Our vn-  
worthines.



vnworthinesse, so kept downe, that they cannot with any hope looke vp, for so great a blessing.

Remoue of  
the first let.

For the remooving of both these lettes, the first sort are to bethinke themselues, what an vncomfortable account it will be, when God shall call them to it, to see how many yeaeres they haue spent, with little growth in grace, either to the glory of God, or good example to others, or to the peace of their owne soules. Whereas on the other side, they might haue attained vnto such a sweet life, as would haue beene a heaven vpon earth; namely, *To reioyce alwayes in the Lord.*

Of the se-  
cond let.

For the other poore soules, who are kept downe with the sense of their owne vnworthinesse, they are to know, that all Gods promises, are free and vnderferved, so as no vnworthines ought to hinder them from be-  
lee-

leeving : yea, rather they that haue the most sence of their owne vnworthinesse, haue most encouragment to beleue, for that voice of Christ, *Come unto me all you that are weary and heauie laden, and I will ease you,* serues not onely for our first conversion, but in all our distresses whatsoeuer, throughout the whole course of our life.

If any escape both these lets, and goe about this worke, then will Satan vse all his skill to beguile both sorts : such as are weake and heauie hearted, soone discouraged, he tempts and perswades, they labour in vaine, and doe not beleue, when indeed they doe, as shall appeare. The other sort who are too well conceited, and light hearted, Satan labours to perswade, that they haue more faith then indeed they haue, and that their case is better then in truth it is.

Mat. 11.28.

Satan will beguile;

Some that they beleue not;

Others, that they haue more faith then they haue.



It shall be therefore the wisdom of all who will not be deceived, carefully to examine and try themselves; which that they may the better doe, let them consider of these marks that follow: whereby either sort may certainly iudge of themselves.

Four  
marks of  
faith not  
seene.

1. Griefe  
for want of  
faith.
2. Constant  
labour for  
it.
3. True  
loue to  
God.

For such as conscionably endeavour to nourish their faith in such manner as hath beene shewed, and yet finde no comfort, but feare they doe not beleeue, (when as indeed they doe) these are to discern their faith by such secret operations, as doe certainly shew faith to be there, though it be not seene: namely, An vnfeigned griefe for the want of faith, with an vnceasing indeavour for the attaining of it. Againe, A reverent esteeme of God, and heartie affection of vnfeigned loue to him, which cannot be without some former apprehension of Gods

Gods loue to them, which is in many, ( though they see it not ). And lastly, A tender Conscience, fearing to displease God, even in sinaller matters, which others little regard. Whosoever shall find these fruits, ( which cannot come but from faith ) may certainly know, that there is a roote of faith grounded in their hearts, though they see it not. But such as haue no feeling of their faith, and see no such effects in their liues, haue iust cause to thinke that they haue no faith at all.

As for the other sort, who are too well perswaded of themselves, that they finde comfort in meditating on Gods promises, whereas indeed they deceiue themselves, and haue not that faith they imagine, as their fruits doe shew.

This may be discerned by these notes ;

First, True comfort is vsually

4. A tender conscience.

No fruits,  
no faith.

Notes of  
true and  
false com-  
fort.

1. True, is  
hardly got.



ly very hardly gotten, with much prayer and labour, and it is oft a long time before this be felt: therefore they who vpon their first thoughts on these promises, finde comfort that they haue part in them, may so farre mistrust, all is not sound, till they shall see some better prooffe thereof: which if they doe not, but for all this will be confident, that all is well, it is to be feared, their comfort is not sound.

2. Feare of  
deceit.

For this is another propertie of that true comfort which springs from faith, especially in young and weake beleeuers, that they (so highly valewing the benefit,) are very fearefull of being deceived, and must see good evidence, before they will be perswaded, that they haue this laving faith.

3. Poore  
in spirit,  
mourne,  
and lowly.

Whereof if they shall be perswaded, yet therewithall is ioy-  
such a feeling of the weakenesse  
of

of their faith, and so of all grace, as makes them poore in their owne eyes, and mourne for their wants, thinking lowly of themselves, and more highly reverencing the graces of God in others. Whereas they who be deceived, are as the *Laodiceans*, rich and wanting nothing, and so be merry, and too light hearted, thinking too well of themselves, and too slenderly of others, better then themselves.

Another sure marke of sensible faith and comfort, is this; That they that haue tasted of it, can never be satisfied, but still hunger and labour for more: none more diligently vse all good meanes to grow in grace then they: Even as the strong and most healthfull bodie, doth feed better then the weake and sickly. But such as being well satisfied with that they haue, and feele no hunger, nor labour for more, it is evident their faith  
and

4 Hunger  
and labour  
for more.



5. Answerable obedience,

and comfort are not good.

To proceed, and not to gather all that might be added hereto, this shall serue for all ; That as like fire, like heate : so like faith, like life, great or small. So that where there is strong faith, there must needs be great obedience, and therefore whosoever he be that is carelesse of his conversation, and barren in the fruits of a holy life, his faith must needs be weake, if not dead.

Wherefore to conclude, I advise every one, who by these markes shall discern himselfe to be deceived, with fancie instead of faith ; to goe about this worke more seriously, and to lay a better foundation of faith, and not to say, he hath found comfort, till he can bring good witness thereof. Which whosoever shall neglect, shall in the end (to say no more) lament his folly, when he who seeing his error, shall more carefully and

con-

constantly put in practise this  
maine dutie of daily feeding vp-  
on *Christ*, shall grow in grace,  
and attaine to that blessed life  
here, wher eof we speake,  
besides eternall life,  
the full reward  
of all his  
labours.

(::)

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**FINIS.**

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21 JY 64

21 JUL 64







THE  
SIXTH  
AND LAST  
Generall Head of  
living by Faith,

*is for*  
Perseverance.



Here is now, but  
one thing wan-  
ting (as farreas I  
can see ) to the  
making vp of the  
full comfort of the true belce-  
ver, so much as may be attained  
in this life, namely, how he be-  
Y 5. ing

Perseverance is denied by some.

ing so frayle every way, his enemies so many and strong, should be sure that he shall hold out to the end, and so over-comming receive the end of his faith, the salvation of his soule: which being a matter of so great difficultie, and so rarely attained, they be not a few who flatly deny this certaintie of perseverance, and many more doe mistrust themselves herein, and thereby much weaken all the comfort of their life.

It shall be therefore highly needfull, to adde this to the former, how a true beleever may attaine to this certaintie by faith, that notwithstanding all his owne weakenesse, and strength and malice of his spirituall enemies, yet he shall persevere to the end.

Sundry have written hereof.

I intend not to make a treatise of this point of the perseverance of the saints, either to prove the truth of the doctrine, or to confute



pute the contrary error, which is done alreadie, and that soundly, as by argument, so by example, both by auncient and latter Divines.

But as in the former points, I haue chiefly laboured to strengthen the faith of Gods children, to depend vpon God, with hope and patience, for succour in all their necessities, spirituall and earthly: so in this, my onely labour shall be, to establish our hearts in this confidence, that *he who hath begun a good worke in vs, will performe it untill the day of Iesus Christ.* Which as it was the confidence of the Apostle, for the beleeuers in his time, so ought it to be ours, in all succeeding ages to the worlds end, seeing we haue the same promises whercon to build our faith, which they had, and which the Lord made to his people of old.

Let ys now then consider of these promises, and so make our  
vse

How to be  
sure of per-  
severing.

Phil. 1. 6.

## A Treatise of Faith,

Gen. 3. 15.

Gen. 17. 7.

2 Sam. 7.

14.

15.

use of them. It is not to be doubted, but this was intended in the first promise which God made, that the seed of the Woman should bruise the head of the Serpent; and in that made to Abraham, that hee would stabl. sh. his covenant w. th him for an everlasting covenant. Which is oft repeated; but seeing we haue very many more cleare promises hereof, we will passe by these.

This was plainly promised by God to David concerning Solomon, and afterwards as truly performed. *I will be his Father, and he shall be my sonne: if he commit iniquitie, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him;* Psal. 89. vers. 28. the like is recorded.

This is more generally spoken of the blessed man, *Psal. 1. 3. His lease shall not wither.* The booke of the *Psalms* is full of these  
com-



comfortable promises, Psal. 9.  
10. They that know thy name will  
trust in thee for thou Lord hast not  
forsaken them that seeke thee. And  
vers. 18. For the needy shall not al-  
way be forgotten: the expectation  
of the poure shall not perish for ever.  
Psal. 15. 5. He that doth these  
things shall never be moved; the  
like Psal. 112. 6. 125. 1. Pro. 10.  
30. and 12. 3. Psalme 23. 6.  
Surely goodnesse and mercy shall  
follow me all the dayes of my life.  
Psal. 48. 14. For this God is our  
God for ever and ever, he will be  
our guide even unto death. Psal.  
73. 24. Thou shalt guide me with  
thy counsell, and shalt receiue me  
unto glory. vers. 26. My flesh and  
my heart faileth, but God is the  
strength of my heart, and my portio-  
n for ever. Psal. 103. 17. But the  
mercy of the Lord is from everla-  
sting to everlasting vpon them that  
feare him.

In the writings of the Pro-  
phets we may reade many such  
promises

Jer. 32.  
39. 40.  
Ez. 59. 21.

promises for perseverance, Esay 54. 8. But with everlasting kinde-  
nesse will I haue mercy on thee,  
saith the Lord thy Redeemer.  
chap. 55. 3. Heare and your soule  
shall live. And I will make an e-  
verlasting covenant with you, even  
the sure mercies of David: the like  
Ezek. 16. 60. and 37. 26. is a spe-  
ciall promise to this purpose, I  
will put my feare into their hearts,  
that they shall not depart from me.  
Many more might be gathered  
out of the old Testament, but I  
feare some will thinke them too  
many: who if they shall well  
weigh, either the excellencie of  
these promises, or their owne  
backwardnesse to beleue them,  
when they most stand in need  
of them; then will they find all  
too little to vphold them a-  
gainst their feares of falling a-  
way.

Wee will therefore proceede  
to see what comforts for our  
perseverance are delivered in  
the



the new Testament, which we shall find to be more cleare then the former, for that (as I thinke) wee be in more danger in this last age of the world, seeing the Devill knowing his time is but short, is more full of wrath against Gods people, to seeke their overthrow.

Rev. 12. 12.

This mooved our Saviour Christ himselfe so much to comfort his Disciples, and to all the faithfull, That he would be with them unto the end of the world, and bids them feare not little folke for it is your Fathers good pleasure to give you the kingdome. Be of good comfort I haue overcome the world, which wee see is of great force to perswade them, they should never be overcome, but should hold out till they were received to glory: for further assurance whereof, hee confidently affirmeth, saying, Verily, verily, He that beleeueth on me, hath everlasting life, and there

Mat. 28. 20.

Luk 12. 32.

Ioh 16. 33.

Ioh. 6. 47.